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JAVA AND ITS CHALLENGE

By
ELIZABETH HARPER BROOKS ✓



A MISSION STUDY COURSE FOR THE
PITTSBURG CONFERENCE YOUNG PEOPLE

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TO THE
MEMBERS OF THE EPWORTH LEAGUE
OF THE
PITTSBURG CONFERENCE
WHO
BY THEIR GIFTS MADE POSSIBLE
THE BEGINNING OF
AMERICAN MISSIONARY EFFORT IN JAVA,
THIS BOOK IS DEDICATED.

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INTRODUCTION.

JAVA is a fascinatingly beautiful land which is just emerging from obscurity in the thinking and planning of American tourists. But more than that, and better, Java has recently been entered as a mission field by an American Society through the efforts of a band of earnest young Christians in and about Pittsburg, Pennsylvania.

“Java and Its Challenge” is a brief attempt to bring this before the young life of Western Pennsylvania. But it will not stop there. The lure of the East and the high romance of this extraordinary missionary undertaking, so painstakingly narrated by Miss Elizabeth Brooks, will receive the wider reading it deserves. I have read the manuscript and heartily commend the book to its readers.

W. F. OLDHAM,

*Bishop Southern Asia, Methodist Episcopal Church.
Singapore, Strait Settlements,
December 1, 1910.*

A FOREWORD.

THE need of information about Java and of the wonderful opportunities in that island has long been felt by the leaders of the Java Movement within the Pittsburg Conference. After repeated requests the writer has come to the task of preparing the study, solely, that through it the Kingdom in Java might be advanced. There are few writings on Java, and it has been a difficult task to cull material for the book. To write of a land without having seen it, and to make it real to the reader, is not easy. Some seven years ago the vision of the marvelous opportunity for Christian service among the 32,000,000 of waiting people in Java came into the author's life. The vision of the possibility of the evangelization of Java within this generation made possible this writing.

If the young people of the Pittsburg Conference are aroused to the doing of greater things for Java, and if through them others become interested in the wonderland of opportunities before the Church in that island, this book will have served its purpose. May God use these pages to increase interest and enthusiasm, prayer, and gifts of life and money until Java is indeed the Lord's.

ELIZABETH HARPER BROOKS.

Beaver, Pa., August 29, 1910.

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CHAPTER I.

A GENERAL VIEW OF JAVA.

SITUATION.—“Java, the peerless gem in that magnificent empire of Insulinde, which winds about the equator like a garland of emeralds,” lies six degrees below and parallel with the equator for six hundred miles between the Java Sea and the Indian Ocean, and southeast of the Malay Peninsula.

SIZE AND POPULATION.—The Island of Java, well named the Paradise of the Eastern Tropics and the Pearl of the East, resembles in many points Cuba, the Pearl of the Antilles. Cuba has an area of about 45,000 square miles, while Java contains 50,798 square miles. The population of Cuba is one and a half millions, that of Java about thirty-two millions.

Java, about the size of Pennsylvania, has as many people as the continent of South America. In 1800 the population was but three million. Statistics give the annual increase as seven hundred thousand. Comparing the population of Java with that of the other islands of the East Indies, we find that while Sumatra, Borneo, Celebes, and other islands are sixteen times as large as Java, Java is peopled with five times as many souls. Here we find twenty thousand Europeans, four hundred thousand Chinese, and the brown-

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skinned Javanese, Sundanese, Madurese, Bantamese, and the Malay.

GOVERNMENT.—The government is administered by Holland. Later we shall learn how the Dutch Government is master in this island empire.

CLIMATE.—One would naturally expect intense heat so near the equator. But we must think again and recall that Java is six degrees south of the equator. In going south we travel toward a cooler climate. One traveler tells that during a stay in Batavia, in June, the thermometer never rose above eighty-six degrees. The seacoast towns are usually hot; very much like Singapore or Calcutta in midsummer. In the east we find that the volcanic altitudes give a temperate climate, while the hilly and mountainous interior is cool and pleasant. On the plains or lowlands we may find hot, sultry days; but by a short journey one may be among cooling breezes even on a low elevation.

HURRICANES.—Hurricanes and typhoons, so much known in some parts of the Eastern seas, are strangers to the waters around Java. From April to October the dry monsoon coming from the southeast brings the dry, hot days and the coolest nights. From October to April comes the wet monsoon, with the daily rain, the heavy atmosphere, and the mists.

PRODUCTS.—“Java is to-day one of the most, if not *the* most, productive piece of soil on the face of the earth.” There seems to be no end to its natural wealth. Its broad valleys and terraced hills are inexhaustibly fertile. Rice, the principal food of the

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people, coffee, sugar, pepper, tea, spices, tobacco, one-half the world's quinine, rattan, rubber, red teak, peanut oil, are among the chief products of the Java soil. The rice fields, one mile wide and several miles long, have been described as "scenes of exquisite charm never to be forgotten." Forests are to-day being cut down to make way for tea gardens and an increase in its production. Several years ago a blight came upon the coffee trees from which they have never recovered, and of late years the coffee output has been limited. However, a movement is on foot to reclaim the coffee areas. Java ranks second to Cuba in the sugar production of the world. In 1908 Hawaii produced more than five hundred thousand tons of sugar. The sugar tonnage of Java in 1907 was 1,282,705 tons, or more than two and a half times that of Hawaii in 1908. Maize, plantain, potatoes, and beans are also cultivated. The soil needs little care and yields as many as three crops a year. The richest and the most highly cultivated island of the sea is this wonderland of Java. This is not due alone to nature's gift of fertile soil, but to the "Culture System" introduced by the Dutch in the last century. A full explanation of the Culture System will be found in chapter four.

Market places are open twice a week, in both cities and villages, and anything needed may be purchased or secured in exchange for what the purchaser has brought to market.

VOLCANOES.—From east to west there stretches across Java a chain of volcanoes; some active, some extinct. These peaks, about fourscore in number,

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rising one above another till Smeroe towers above them all, form a scene of exquisite, indescribable beauty. Through the eyes of those who have traveled in the island we give our readers a picture of some of these volcanoes:

“To go to Tosari without seeing the Bromo is tantamount to going to Rome without seeing St. Peter’s. The journey is made on pony or in a sedan chair by way of the Moengal Pass and the Dassar or Sand Sea, which is in reality the enormous Tengger Crater, inside of which there are two craters in addition to that of the Bromo, the only one showing signs of activity. The road gradually ascends, bordered by cabbage, potatoes, onion, and Indian-corn fields, here and there intersected with young tjemara trees, which are planted by order of government to make up for the lack of wood. The monotony of these vegetable fields is somewhat relieved by the numbers of blossoming herbs and wild plants that fringe the road, showing between the fields colors of every hue. Half way *en route* to the Moengal Pass a magnificent perspective is opened out to us on the south. There we see a volcanic peak, the Smeroe, standing in all its nakedness and glittering in the yellow, glowing rays of the sun. It has the appearance of being painted in vivid colors against the beautiful blue expanse of sky rising from an irregularly-planted girdle of olive-green tjemara woods. From time to time a white cloud of smoke ascends from the western corner. The Smeroe, twelve thousand feet high, is the highest volcano in Java. After a journey of two hours we reach the

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Moengal Pass. Here the road divides into two branches, the left one of which leads for a short time up a steep path to a small plateau, on which stands a little hut. On the top, suddenly and quite unexpectedly, an overwhelmingly beautiful spectacle is revealed to the astonished eye of the traveler. This is the view over the Zandee (Sea of Sand), with its volcanoes Battok, Bromo, and Widodaren. Standing on the edge of a steep precipice, we see below us in the valley an extensive lake, almost as smooth as a mirror, which, however, is not filled with water, but with yellowish-gray desert sand. From this sandy plain rise three different mountains; first the Battok, with radiating ribs and curves, scalloped bases, and a slightly indented, flat top, so regularly shaped that we might fancy we saw a gigantic pudding-mold. From behind the Battok, partly obscured by it, a murky fantastically indented ridge is still to be seen, which evidently incloses a deep cave, as a portion of the steep, precipitous, and pitch-dark interior can still be observed, set off against the green declivity of the Battok. This is the furnace of the crater Bromo, from which emerge small, vaporous, light-blue or enormous black clouds of smoke, varying in hue according to the activity of the volcano. Right across the Bromo an extensive view is obtained. In bright weather we can see the notched edge of the Ijang Mountain and the clean cone of the Lamongam, which is always smoking. To the south is the majestic cone of the Smeroe; thus there are three active volcanoes close to each other. If we happen to be present at an eruption of the

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Bromo we may see the black volumes of smoke rise, and we may hear a strange roaring noise while a shower of stones and lava falls in and around the crater. On such an occasion the thundering voice of the volcano, issuing from the trembling rocks, is terrible to hear.

“The descent of the Sand Sea leads up along a very steep zigzag path which is rather too dangerous and difficult for horses; so it is safer to dismount. At the top of the stairlike path we discover, on both sides of the hill ranges, small vaultlike holes dug by human hands. These are the places where the Tenggerese sacrifice to their Dewa's, or spirits, when setting foot on the dwelling-places of these invisible beings. To reach the Bromo it is necessary to ride around the west and north side of the Battok. When doing so we fancy from time to time that we are riding in a desert. The gray sand sparkles in the sun, sends up whirling eddies in the trembling hot layers above its surface, and causes a mirage that reminds one of a *fata morgana*. When we arrive at the east side, we are able to see the Bromo in its entire circumference like a gigantic naked compact belt of lava, with sharp edges and deeply-notched and carved slopes. A labyrinth of rounded sand hills formed by the water and confusedly grouped together is found at its foot. The shining tops of these hills, hardened by the sun, are marked out by the rain like the lining of square tarpaulins against the dark-gray slopes. The slope gets steeper near the top and is covered all over with volcanic ashes. This causes these rain gullies to

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stand out prominently. From one point of the edge of the crater we observe wooden stairs which run up the inside of the very edge of the crater itself. These stairs are renewed by the Tenggerese men once a year, when the great Bromo festivities take place. These festivities are held in the month of May in honor of their principal god, Dewa-Soelan-Illoe. The huge pieces of stone spread about the Bromo and upon its slopes are the result of extraordinarily violent eruptions. They consist of dark lava, intermingled with large sparkling crystals. The ascent of the Bromo (only seven hundred and fourteen feet above the surface of the Sand Sea) is very easy and unattended with danger, except at the time of the before-mentioned violent eruptions, which are, however, very rare. One may go on horseback as far as the stairs. Having arrived at the top, we look down into a steep crater to a depth of not less than six hundred feet, without any perceptibly defined bottom. Far below in the depth fumaroles and solfatara are boiling and foaming; blue sulphurous fumes rise to the surface, while small streams of ashes are hurled with a whizzing, rumbling noise along the smooth walls and back again into the depth. It is possible but not easy to walk entirely around the crater along a small upper ledge. We stood on the edge of an enormous crater—the Tengger—with a circumference of fifteen miles, where in prehistoric times flames and ashes and lava had boiled and belched there was now a sea of yellow sand, out of which stood three other volcanic peaks—the Battok, the Bromo, and the Widodaren—showing

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purple in the morning light. The Battok is a perfect cone, the lava-covered sides standing out in clearly defined ridges like the buttresses of a Gothic structure. The Bromo, as said before, is the only one of the three now active. As we gaze down we are startled by a deep groaning noise, and out of the wide crater mouth there issues westward a mass of gray smoke and ashes streaked with fire. Simultaneously a huge mass of cloud, cruciform in shape, is shot upwards hundreds of feet into the air from the Smeroe. It rests a few seconds above the bare, ash-strewn cone and then drifts heavily to westward to make way for the next eruption. These indications of nature's activity in the crucible at the earth's center make one reflect on the possible consequences of the next great convulsion, and the fate that is in store for those intrepid villages who have perched their primitive huts on the very edge of the Tengger crater. With these reflections we turn away from one of the most solemn and impressive sights it has been our privilege to witness, silently mount our ponies and retrace our steps."

CITIES—BATAVIA.—Batavia, once known as "the white man's grave" from the many deaths among the Europeans in the early days, is now for the most part a healthy, wholesome place in which to live. Batavia is the capital city of the Dutch East Indies. There is an upper town and lower town in the city. The trade is carried on for the most part in the lower town, where are to be found the banks, mercantile houses, and places of business. The upper town, Weltevreden,



GOVERNOR GENERAL'S PALACE—BOTANICAL GARDENS—
BUTTENZORG, JAVA.



BOTANICAL GARDENS, BUTTENZORG, JAVA.

See page 22.

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is very beautiful, with beautiful homes and wide avenues lined on either side with magnificent trees. The spacious club-house, Harmonie, and the palace of the governor general are here. Places of interest that appeal to the traveler are the Armenian Church, the Natural Historical Society buildings, the Museum of Arts and Sciences, the Willems Church, the old citadel Prince Frederick Hendrik, Wilhelmina Park, the Masonic Temple, the government offices and the statue of J. P. Coen, the founder of Batavia, who died while defending the town against the Sultans of Mataram and Bantam in 1629.

The people of Batavia are very cosmopolitan (in character). The Malays constitute the largest part of the one hundred and eighty thousand souls who fill the native kampongs and the upper and lower towns of this city, the "Queen of the East." The two rivers—Tjiliwong, which flows through the center of Batavia, and the Takatra, which skirts the suburbs—add much to the beauty of the scenery for which Batavia is famous. Canals filled from the two rivers intersect the city. Fine bridges cross these canals, and these with the wide streets make the city most attractive to the eye.

BUITENZORG.—Buitenzorg, since 1746 the residence of the governor general, situated eight hundred and fifty-five feet above the level of the sea, is the home of the world-famous botanical gardens. Buitenzorg is well named "Sans Souci," "free from care," for as the beauty of this garden spot bursts on one everything is forgotten in the thought of these wonders

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of Nature. The huge Waringen trees which line the avenues and the rare orchids, thick as weeds, make one feel they are indeed in a paradise of nature. Quoting from Miss Scidmore's "Java, the Garden of the East," we give the following description of this garden:

"The famous botanical garden at Buitenzorg is the great show place, the paradise and pride of the island. The Dutch are acknowledgedly the best horticulturists in Europe, and with the heat of a tropical sun, a daily shower, and nearly a century's well-directed efforts they have made Buitenzorg's garden first of its kind in the world, despite the rival efforts of the French at Saigon, and of the British at Singapore, Ceylon, Calcutta, and Jamaica.

"The governor general's palace, greatly enlarged from the first villa of 1744, is in the midst of the ninety-acre enclosure reached from the main gate, near the hotel and the passar, by what is undoubtedly the finest avenue of trees in the world. These graceful kanari trees, arching one hundred feet overhead in a great green cathedral aisle, have tall, straight trunks covered with stag-horn ferns, birds' nests ferns, rattans, creeping palms, blooming orchids, and every kind of a parasite and airplant the climate allows; and there is a fairy lake of lotus and victoria regia beside it, with pandanus and red-stemmed Banka palms crowded in a great sheaf or bouquet on a tiny islet. When one rides through this green avenue in the dewy freshness of the early morning it seems as though nature and the tropics could do no more.

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There is a broad lawn at the front of the palace, shaded with great waringen, sausage and candle trees, and trees whose branches are hidden in a mantle of vivid-leaved bougainvillea vines, with deer wandering and grouping themselves in as correct park pictures as if under branches of elm or oak or beside the conventional ivied trunks of the north. It is a tropical experience to reverse an umbrella and in a few minutes to fill it with golden-hearted white frangipani blossoms, or to find nutmegs lying as thick as acorns on the ground, and break their green outer shell and see the fine coral branches of mace enveloping the dark kernel. It is a delight, too, to see the mangosteens and rambutans growing, to find bread, sausages, and candles hanging in a plenty from benevolent trees, and other fruits and strange flowers springing from a tree's trunk instead of from its branches. There are thick groves and regular avenues of the waringen, a species of *Ficus*, and related to the banian, and the rubber tree, a whole family whose roots crawl above the ground, drop from the branches and generally comport themselves in unconventional ways. Bamboos grow in clumps and thickets, ranging from the fine, feathery-leaved canes, that are really only large grasses, up to the noble giants from Burma, whose stems are more nearly trunks easily soaring to a hundred feet in the air and spreading there in a solid canopy of graceful foliage. The creepers run from tree to tree and writhe over the ground like gray serpents; rattan and climbing palms one hundred feet in length are common. Uncommon ones stretch to

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five hundred feet. There is one creeper with a blossom like a magnified white violet, and with all a wood violet's fragrance, but with only Dutch and botanical names on the labels, one wanders ignorantly and protestingly in this paradise of strange things. The rarer orchids are grown in matted sheds in the shade of tall trees and, although we saw them at the end of the dry season, when few plants were in bloom, there was still an attractive orchid show. But the strangest, most conspicuous bloom in that choice corner was a great butterfly flower of a pitcher plant whose pale-green petals were veined with velvety maroon, and half concealed the pelican pouch of a pitcher filled with water. It was an evil-looking, ill-smelling, sticky thing, and its unusual size and striking colors made it haunt one longest of all vegetable marvels. There were other more attractive butterflies fluttering on plant stems, strange little woolly orchids, like edelweiss transplanted, and scores of delicate Java and Borneo orchids, not so well known as the Venezuelan and Central American orchids commonly grown in American hothouses, and so impossible to acclimate in Java."

BORO BOEDOER.—Ruins of Braham and Buddhist temples which testify to the former Buddhist life in Java are most wonderful at Bordo Boedoer in mid-Java. Boro Boedoer, famous for the ruins of the temple of "the many" or "the collected Buddhas," is the most important Buddhist ruin in the world. In beauty of architecture it can safely be classed with

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the Taj Mahal of India, the Nikko Temple in Japan, and St. Peter's at Rome.

DJOKJAKARTA.—Djokjakarta, in the residency of Djokjakarta, is the seat of the Sultan of that district. It is in the center of the residency and but twelve miles from the coast. Historically, Djokjakarta is interesting because of the home of the Sultan, whose former power vanished when the Dutch gained supremacy in Java. The Dutch keep a large force garrisoned in the Fortress Vredenburg. The Sultan's headquarters, the Kraton, are within a high wall inclosure, twelve feet high, fifteen feet wide, and over four miles in circumference. His retinue numbers fifteen thousand natives.

SOURABAYA.—Mr. Burton Holmes, in an article on his travels in Java, refers to the cities as "dreams of beauty the entire journey." And so we find it whether in the western, central, or eastern residencies. This bustling center of the eastern residencies, Sourabaya, is made beautiful by the smoking cones of thirty-five active volcanoes which rise in the distance, and by the miles and miles of sugar cane which cover hill and lowland. Sourabaya has been termed "the Metropolis" of Java's commercial world. Mr. Holmes tells us "that in Sourabaya we find a city lively as an American city, with a population picturesque in its variety." Here the Chinaman is seen in a new character, that of millionaire. There are many Chinese millionaires in Java, the richest of them being exploiters of sugar plantations or of the tin mines on

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the neighboring islands. There is one Chinese Cræsus with sixty millions of dollars. "One of the amazing sights in Sourabaya, to those of us who are accustomed to regard the Chinese as a race of laundrymen, is the sight of sleek, well-fed, prosperous-looking Chinese bankers, planters, merchant princes, or capitalists driving about in splendidly appointed European equipages with fine horses, and with well-liveried coachmen and footmen on the box. There are no Javanese millionaires—the natives are almost to a man poor men."

RAILROADS.—Two thousand miles of railroad are to be found in Java. A trip may be taken from the "Queen City," or Batavia, in the west to the "Commercial Capital," Sourabaya, in the east in twenty-four hours. It is necessary to make a two-day trip of the journey because there is no pressing need for haste and the Dutch are not sure of the ability of the natives as night trainmen. Trains run from six o'clock in the morning to six o'clock in the evening. Hotels, under railroad management, are to be found at the terminals, where the passengers are most comfortably cared for during the night. Telegraph and telephone lines furnish means of communication.

HOTELS.—In all the large towns and in many smaller ones hotels are to be found. In the guide of the Royal Packet Line we read, "It is a great drawback that in too many instances the proprietor or manager of a hotel is invisible to his guests, the business being left in the hands of a native mandoer. At places where there is no hotel, but where it is neces-

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sary to have suitable lodgement of officials on tour, rest houses affording the necessary accommodations have been erected by the government, and these are oftener cleaner and airier than the small hotels. They are found in many large and in a number of small villages, as well as at a few spots selected for the beauty or salubrity of their situation as suitable holiday resorts.

UNKNOWN JAVA.—“Java is not one country; it is two in one. There is the Java of the Dutch and the Java of the Javanese, side by side, one within the other, and each surrounded by the other, offering to the traveler an amazing sum of contrasts and contradiction.” Java, called by one writer “the unknown Dutch Empire,” will not deserve the name much longer. Already a new life is throbbing within her veins. With her beauty of scene, her tropical climate tempered by ocean and mountain, Java is indeed a world of beauty and grandeur. Until so recently unknown, Java is coming before the Christian world to-day in a remarkable manner. Java, beneath the Southern Cross, needs to be brought beneath the Cross of Calvary. Shall it be?

CHAPTER II.

THE PEOPLES.

RACES.—The Malay or brown race constitutes the largest part of the population of Java. Here, however, we find many other peoples, the Bantamese from west Java, the Sundanese, the Klingalese, and the Madoerese from east Java, the Javanese from the interior, the Arabs, and the Chinese.

ORIGIN.—It is generally believed that the Javanese descended from the race that first peopled the East Indian Island. The present day native of Java is like and yet unlike the native found on the other islands. All things considered, there is sufficient likeness to enable one to believe they belong to one original race.

JAVANESE.—The native Javanese, found in the interior of Java, follows the pursuit that seems best adapted to his own characteristics, the pursuit of agriculture. He is small of stature, with small hands and feet, bright-brown complexion, long, straight black hair, black eyes, a round but rather flat face. These Javanese have a quiet expression and simple bearing which make them appeal to one. These people are divided into two classes, the upper and the lower. The upper class are fairer of skin, more delicate and

THE PEOPLES.

refined in bearing, yet both classes are attractive, gentle, and kindly.

Miss Scidmore writes of them in this way: "The Javanese are the finest flower of the Malay race—a people possessed of a civilization, arts, and literature in that golden period before the Mohammedan and European conquests. They have gentle voices, gentle manners, fine and expressive features, and are the one people of Asia beside the Japanese who have real charm and attraction for the alien. They are more winning, too, after one has met the harsh, unlovely, and unwashed people of China or the equally unwashed, cringing Hindu. They are a little people and one feels the same indulgent, protective sense as toward the Japanese."

MALAY.—The Malays, coming originally from Sumatra, are shorter of stature and darker of skin than the Javanese. "The sexes do not differ much in appearance. They are slow and circumlocutory of speech, courteous and dignified, seldom offensive or quarrelsome, jealous of any encroachment on personal freedom, and possess greater energy and acquisitiveness than other natives of the island." The Malay is domestic and fond of children, giving as great care to the girl child as the boy. Healthy, fairly good looking, and industrious, the Malays take life easy and seem to be free from care.

CHINESE.—The Chinese are found chiefly in the coast cities. "The Chinese in Netherlands India present a curious study in the possibilities of their race. Under the strong tyrannical rule of the Dutch they

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thrive, show ambition to adopt Western ways, and approach more nearly to European standards than one can believe possible.”

The Chinese live in their own quarters under a form of government which, while it is administered by the Chinese themselves, is officered by officials appointed by the Dutch. The Chinese are enterprising and persevering, good at driving a bargain, and are credited with not being often left behind by others in trade. The banks and business houses employ the Chinese accountant and he takes a large place in the financial transactions.

MIXED RACE.—The Chinese have intermarried with the Malay and the Javanese until a large mixed race is to be found on the island, called the Paranaks.

ARABS.—Many priests and religious teachers of the Arab race are scattered over the island. Arabs not engaged in religious teaching are merchants and are located in the coast towns.

LANGUAGE.—The language spoken and understood by all natives and used by the Europeans in their intercourse with the natives is the Malay. “The language is soft and musical—the Italian of the Tropics.” The pure Malay has been more or less intermixed until there are four dialects spoken. Of these the Sundanese is used in western Java, and the Javanese in the eastern residencies. Higginson, in writing of the language of Java, says: “The Javanese alphabet is composed of twenty consonants, in addition to which there are twenty auxiliary characters used in forming the compound consonants. In addition to these there are



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seven characters, consisting of contractions of certain consonants which are used in connection with other consonants. There are five inherent vowel signs and five signs which supplant the inherent vowel."

"The Javanese write from right to left, make the letters entirely separate, and leave no space between the words. A comma or a diagonal line at the end of a composition indicates a period, and is the only mark of punctuation used. They have no grammar, yet the construction of their language is regular and extremely simple. It contains many synonyms and is wonderfully profuse in words expressing the most profound, delicate, and complicated shades of meaning."

CLASSIC LANGUAGE.—"Besides the four dialects in use in Java there is a classic language called the Kawi, in which the fables, poems, historical records, and various inscriptions on stone are written. At what remote period, or how, the Kawi language was introduced into Java appears to be uncertain, but it is supposed to be the channel through which the Javanese received their store of Sanskrit words. A Javanese scholar in writing uses many words from the Kawi, which may have been the original language employed throughout the archipelago at some earlier and unknown time. The Javanese language is rich, copious, and refined, and suited to an advanced and cultured people. It is flexible and easily adapted to all occasions, and abounds in graceful and delicate distinctions. It is soft and harmonious, readily acquired and clings to the memory."

LITERATURE.—"The most important compositions

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in the ancient literature of Java are written in the Kawi language. These seem to consist of mythological and fabulous accounts of Hindu and Javanese heroes and their miraculous feats of love, combat, conquest, and religion. What is termed the modern literature of the Javanese is generally written in verse and frequently describes the pure character of a beautiful woman, dwelling upon her virtues and her devotion to God. They possess some Arabic compositions which relate to religion. These are increasing. Their poetry is elevated in sentiment and seems to take the character of advice and instruction. An epic poem, called the Holy War, is a great favorite. This poem furnishes the character for one of the most popular scenic representations of early mythological Javanese history. The acting of these poems, when accompanied with the music of the gamalan, possesses great interest for all classes of society."

RANK.—Profound respect is paid to rank or position. No one of a lower class would enter the presence of the upper class without squatting on the floor. In the West one rises to pay honor to another, in this Eastern land they slowly sink upon their heels and remain so while in the presence of a superior. Unless requested to do so women do not eat with their husbands or grown-up sons. According to Higginson, "the Javanese pay great respect to old age, sanctity, and experience, and when these are accompanied with rank there seems to be no limit to the excess to which their deference is carried. In any case, their respect

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for a superior is unbounded. No native of Java, no matter what his position or condition, would dare to stand in the presence of superior rank. Through all the various grades of title and office this extreme homage is observed. When a native of high rank travels on the highway the laborers in the field drop their work and assume the squatting position as he passes along. Neither is an inferior allowed to reply to a superior in the common language of the country; he must reply in the language of honor, the court language. Under no circumstances can a superior be addressed in anything but the court language, therefore it is positively necessary for those who expect to communicate with superiors in rank, or with court officers, to possess a knowledge of the court language. The higher rank, however, is privileged to address the lower in the ordinary vernacular. Children of good families are practiced in these distinctions from earliest infancy, and taught to observe them in their intercourse with their own parents. To approach a parent, a chief, or a superior in rank or office without making the *sumbah*, a form of obeisance consisting in closing the hands together, raising them to the forehead and inclining the body forward, is a breach of good manners never committed."

MARRIAGE.—Contract for marriage is often made by the parents or friends very early in life. Every one marries, as a rule, before the age of twenty. An unmarried woman would be a curiosity. Presents are exchanged at the time of the marriage contract be-

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tween the families of the bride and bridegroom. "When all is ready the father of the bride, accompanied by the bridegroom, proceeds to the mosque, where the chief priest collects the marriage fees and pronounces the betrothed parties man and wife, after which the bridegroom returns to the house of his father-in-law, where the bride comes out to meet him with a low obeisance in token of her submission to him during the remainder of her life. Feasts and festivals celebrate the occasion, and processions with music conduct the bride to the house of her father-in-law."

DIVORCE.—"Divorces are frequent and very easily obtained. If the wife is dissatisfied with her husband she can pay a sum in proportion to her rank and be rid of him; he on his part accepting her decree, considering it a disgrace to be connected with a woman who treats him with derision and contempt. The husband may divorce his wife whenever he pleases by returning her dower or providing her with a suitable support." This is not always done.

POLYGAMY.—Polygamy is generally practiced in the country. There are those who have been known to have as many as sixty or seventy children. "The effects of polygamy are not conducive to the elevation of their character. Among the upper classes its baneful influences are not difficult to trace; family ties are not respected, jealousies are aroused, malignant passions often excited, and the active and combined influences of husband and wife ignored. The Koran permits the Mohammedan to have four wives, and if a noble he is permitted to add as many consorts as he

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likes. The peasants and poorer people have generally, in a fashion, escaped these pernicious influences, and as a rule confine themselves to one wife at a time, or at most, to two, compromising for their moderation by frequent change."

POSITION OF WOMEN.—The women of Java have more freedom than most other women of the Orient. Seclusion of woman is almost unknown in the island.

DRESS OF THE DUTCH.—A somewhat extreme and acid description from Miss Seidmore's pen may, perhaps, despite its exaggeration, give the reader an idea of the mode of dress in vogue in Java. We quote: "We had seen some queer things on the streets—women lolling barefooted and in startling dishabille in splendid equipages—but concluded them to be servants or half-castes; but there in the hotel was an undress parade that beggars description, and was as astounding on the last day as on the first day in the country. Woman's vanity and man's conventional ideas evidently wilt at the line, and no formalities pass the equator, when distinguished citizens and officials can roam and lounge about hotel courts in pajamas and bath slippers, and bare-ankled women clad only in the native sarong, or skirt, and with a white dressing jacket, go unconcernedly about their affairs in streets and public places until afternoon. It is a dishabille beyond all burlesque pantomime, and only shipwreck on a desert island would seem sufficient excuse for woman being seen in such an ungraceful, unbecoming attire—an undress that reveals every defect while concealing beauty, that no loveliness can

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overcome, and that has neither color nor grace nor picturesqueness to recommend it."

OF THE NATIVES.—Mr. Higginson gives us this description of the native dress: "The women never cover their hands, and wear their hair combed straight back from their foreheads and done up in a tight knot at the back of the head, which is adorned by sticking through it long gold or silver pins, ornamented with precious stones, if the owner of the head can afford them. The men allow their hair to grow long and twist it into a flat coil on the top of the head, secure it with a comb and cover it with a handkerchief. Both sexes use perfumes and dress the hair with coconut oil. The peasants when at work in the field usually have nothing on but the hip cloth and chapeng, a peculiarly shaped, broad, flat hat of plaited bamboo placed on the top of the handkerchief. The court costume and war dress are both elaborate and expensive affairs. On all occasions and in all conditions the Javanese wear a belt, with the kris or short dagger stuck under it on the right side behind. They are all fond of jewelry and perfumery and display a profusion of finger-rings, studs, earrings, diamond-headed pins, necklaces, and bracelets; children wear armlets and anklets of silver or gold."

THE SARONG.—"The sarong, or skirt, worn by men and women alike, is a strip of cotton two yards long and one yard deep, which is drawn tightly about the hips, the fullness gathered in front, and by an adroit twist made so firm that a belt is not necessary to native wearers. The sarong is always one panel de-

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sign, which is worn at the front or side, and the rest of the surface is covered with the intricate ornaments in which native fancy runs riot. There are geometrical and line combinations, in which appear the swastika and the curious laticings of Central Asia; others are as bold and natural as anything Japanese; and in others the palm leaves and quaint animal forms of India and Persia attest the rival art influence that has swept over these refined, adaptive, assimilative people. One favorite serpentine pattern running in diagonal lines does not need explanation in this land of gigantic worms and writhing crawlers, nor that other pattern where centipedes and insect forms cover the ground; nor that where the fronds of cocoa-palm wave, and the strange shapes of mangos, jacks, or Nagka, and breadfruits are interwoven. The deer and tapir, and the hunting scene patterns are reserved for native royalty's exclusive wear."

MAKING THE SARONG.—"In villages and wayside cottages we afterwards watched men and women painting these cloths, tracing a first outline in a rich brown waxy dye, which is the foundation and dominant color in all these batteks. The parts which are to be left white are covered with wax and the cloth is dipped in or brushed over with the dye. This resist, or mordant, must be applied for each color, and the wax afterwards steamed out in hot water, so that a sarong goes through many processes and handlings, and is often the work of weeks. The dyes are applied hot through a little tin funnel of an implement tapering down to a thin point, which is used like a painter's brush, but

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will give the fine line and dot work of a pen-and-ink drawing.”

VALUE.—“The sarong’s value depends upon the fineness of the drawing, the elaborateness of the design, and the number of colors employed. Beginning as low as one dollar, these brilliant cottons, or hand-painted calico sarongs, increase in price to even twenty or thirty dollars. The Dutch ladies vie with one another in their sarongs as much as native women, and their dishabille dress of the early hours has not always economy to recommend it.”

A TYPICAL DUTCH DAY IN BATAVIA.—“It is usual to rise with the sun, which shoots suddenly above the horizon at about six o’clock the year round, replacing in a few minutes the soft darkness with a brilliant and penetrating light. As the dwellings have but one story, on account of earthquakes, the bedrooms are on the ground floor, with immediate access to the veranda, to which the newly arisen at once proceeds to drink coffee, tea, or chocolate and eat a biscuit. After this he resorts to the bath, generally a large room in the rear, where a refreshing plunge or douche, or perhaps the cool mountain water thrown over the head, in the Eastern fashion, temporarily dispels the climatic languor and reinvigorates him. The bath over, the Dutchman takes a stroll in his pajamas, carelessly puffing, meanwhile, a fragrant cigar; the Englishman sometimes takes a ride on horseback, both return to dress and partake of a nine o’clock breakfast, which is served in a broad cool hall, and is similar to the

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same meal in America or England, with the addition of an abundance of luscious fruits. After breakfast the gentlemen of the family are driven in town in their carriages; and the ladies, in native dress, with hair hanging loose down their backs, spend the morning reclining on the sofas in the shade of the verandas, gossiping, reading, or receiving early calls from friends of their own sex who come in closed carriages, in undress like themselves. At one o'clock the midday meal (tiffin) is served. This is the time when the Eastern cooks astonish the foreigner with the number of their highly-seasoned preparations, which are eaten with the one standing dish of rice and curry, to which are added salted ducks' eggs, meat, vegetables, fruits, wine, and coffee. When this abundant meal has been duly honored the Eastern household, from mistress to maid, and butler to scullion, retires to refresh itself by passing two hours or more during the hottest part of the day in sleep. At four o'clock the house springs into life again, tea is served, as in the early morning, a second both is enjoyed, succeeded by an elaborate toilet, next comes an airing without hat or bonnet, in splendid open equipages, attended by numerous dark-skinned servants. This airing is usually taken round the Koningsplein and to the Waterloo plain. The latter is a large square where the military band plays every Sunday afternoon. The music draws a large concourse of people from the town as well as natives from the neighboring villages. About six o'clock the sun drops behind the western mountain ridges and

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immediately it is dark. The vehicles, with their chattering occupants, gradually disperse to whirl homeward to a somewhat elaborate eight o'clock dinner. In the evening visits are made or received, clubs and receptions are attended, the opera or theater is occasionally resorted to, and Batavia is alive with activity and animation. By twelve and one o'clock the city has sunk into slumber, to awaken again the next morning and take up with little variation the life of the previous day. The Dutch officials entertain very lavishly among themselves. There is nothing cosmopolitan about society in Java."

CHINESE.—In this part the Chinese have practically no social recognition. This is slowly changing. "Chinese conservatism yields first in costume and social manners; the pigtail sinks to a mere symbolic wisp, and the well-to-do Batavian Chinese dress faultlessly after the London model, wears spotless duck coat and trousers, patent-leather shoes, and in-top or derby hat, sits complacently in a handsome victoria drawn by imported horses, with liveried Javanese on the box. The rich Chinese live in beautiful villas, in gorgeously decorated houses built on ideal tropical lines. They load their Malay wives with diamonds and jewels, and spend money liberally for the education of their children."

SCHOOLS.—Formerly the Dutch made no provision for the education of the peoples of Java. They were forbidden to study the Dutch language. But now schools are maintained by the government for the na-



RICE HARVEST, THE HOME-BRINGING.

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tives. The reaching out for Western learning by the people of Asia is now seen in this conservative island. Here a new educational movement has taken hold of the Javanese. It is called "Budi Utomo" and has a large following. Urgent calls are being made for teachers. A society among the Chinese, known as "The Tiong Hoa Hwe Koan," the object of which is to promote education and patriotism, has petitioned our mission to secure teachers for the English departments of their "Hwe Koan" schools in several of the cities of Java. The society agrees to pay the salaries, and have further requested the missionary to act as inspector of their schools.

HOUSES.—"The hut or cottage of the Javanese is very simple in construction and costs but little. Twelve guilders, equal to five dollars, will build what the native considers a most respectable and comfortable bamboo hut. Twenty-five or thirty guilders will procure him a cottage containing two or perhaps three rooms, and ornamented with a veranda. When he becomes tired of his surroundings, or prefers a more eligible location within easy distance, he calls in two or three friends, and moves his domicile to the more desirable quarter. The walls and inside partitions of his house are made of plaited strips of flattened bamboo, hung or nailed on a wooden framework, which is roofed with attap or plain thatch. The houses are generally without windows, sufficient light being admitted through the door and the interstices between the plaited strips of bamboo. Where people

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pass all the time on the veranda or in the open air, and the one desire is to keep their dwellings dark and cool for sleep or retirement, windows are superfluous.

“The dwelling described is occupied by the lower classes. The natives sleep on springy bamboo benches about a foot high and six or eight feet square, called the ‘bali-bali.’ On these primitive bedsteads they spread the universal mats and pillows and have cool and pleasant sleeping couches. The houses of the village chiefs and petty office-holders cost much more than the hut or cottage of the peasant, and are recognized by their increased size and the attap with eight slopes. The largest and best dwellings are those of the nobles. They are large and commodious, built of wood or stone as the owner desires, and are distinguished by the two spreading waringen trees, indicating nobility, which are always kept growing on the green in front. The house of the noble stands alone, while the cottages of the peasants are in groups and generally quite concealed in masses of luxuriant foliage, surrounded by fences of bamboo, within which each cottage is encircled by its own little enclosure of banana and cocoa-palm. The Japanese princes and nobles dwell in handsome palaces, which are beautified with appropriate grounds.”

PURSUIITS.—The masses of the people of Java live by agriculture. With the bountiful gifts showered upon Java by nature there is little need for the native to apply himself to anything but the tilling of the soil in order to have all his needs supplied. “He

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neither makes shawls, silks, gloves, nor beautiful china, though he has the materials for each. In his simple bamboo cottage he would not know what to do with such superfluities, therefore they do not interest him. He is familiar with stonecutting and brickmaking because he builds the dwellings of the nobles, foreign merchants, and rich Chinese with these materials. He understands perfectly how to make the thatch for his roof, mats for his bed, and cotton for his sarongs. He spins his yarn and weaves his cloth without a loom, and paints and dyes the materials for his sarongs with the most beautiful colors." Some follow the trades of tanner, tinsmith, stonecutter, ironsmith, carpenter, tailor, painter, and find constant work to employ them. Along the coast the curing and packing of fish employ many of the natives.

DAILY MARKET.—The daily market, or *passar*, is a panorama of life that one never forgets. A bunch of bananas, a basket of stemmed rice and a leaf full of betel preparations comprise the necessities and luxuries of daily living. These may all be secured at the *passar*. With the rice may go many peppers and curried messes of ground cocoanut, which one sees made and offered for sale in small dabs laid on bits of banana leaf—the wrapping-paper of the tropics. Pinned with a cactus thorn a bit of leaf makes a primitive bag, bowl, or cup, and a slip of it serves as a sylvan spoon. All classes chew the betel or cocoanut, bits of which, wrapped in betel leaf with lime, furnish cheer and stimulant, dye the mouth, and keep the lips

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streaming with crimson juice." The town tailor has his abode in the daily *passar*, and seated in front of his American hand-machine will sew up a sarong seam while the customer waits.

SEMI-WEEKLY MARKET.—"It is the semi-weekly, early morning, outdoor market of chattering country folk that most delights and diverts the stranger. The lines of vendors strung along the shady street and grouped under palm-thatched umbrellas in the open provide horticultural and floral exhibits of the greatest interest, and afford the most picturesque scenes of native life. There were double panoramas and stages of living pictures along each path in the *passar* encampment that grew like magic. The glowing colors of the fruit, the flower, and the pepper markets, the bright sarongs and turbans, and above all, the cheerful chatter were quite inspiring. We saw everywhere fruits—we were distracted with the wide choice offered. A long row of country tailors, thirty or forty of them in a line, sat like so many sparrows around the edges of the *passar* in the comforting shades of the *kanari*-trees. All were spectacled like owls, and sat cross-legged before their sewing-machines. The customers brought their cloth, the tailors measured them with their eye, and in no time at all the machines were humming up and down the seams of the jackets that needed no fitting nor trying on, and were made while the candidates sat and smoked and chatted with the sartorial artists."

THIRTY-TWO MILLIONS.—The Javanese, the Malay,

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the Sundanese, the Chinese, and the others of the thirty-two millions of people on this charming tropical island have been living their lives in their own corner and little known to the peoples of the West. Now Java is coming before us in all its beauty of place and charm of people. Have we of the West anything to give these peoples that will better fit them for the place they must fill in the world?

CHAPTER III.

THE RELIGIONS.

MOHAMMEDANISM is the established faith of the isle of Java. At the time of the Mohammedan invasion and the overthrow of the Hindu empire of Modjopahit in the fifteenth century this religion of the Prophet Mohammed swept down upon the millions of these island peoples. It is said, however, that the Javanese are the least bigoted of the followers of the Prophet and differ from the Mohammedans in the other parts of the world. Mohammedan missionaries are constantly arriving in Java and pushing their way into the interior villages and cities and teaching the tenets of their faith.

STRONGHOLD.—About one-sixth of the Mohammedan world is grouped upon this island, and therefore the problem of the missionary is of great magnitude. The Mohammedan problem is always that of overcoming ignorance, that dense ignorance which is always to be found in a Mohammedan land, immorality of the grossest kind, superstitious fatalism, and fanaticism.

THE STRENGTH OF MOHAMMEDANISM.—The strength of Mohammedanism lies in the spirit of brotherhood that permeates its followers. A Moslem of any race

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will salute a Moslem of any other race as his brother. The sacred language in which prayer is offered and in which they read the Koran is the same among them all. At the time of prayer all eyes turn in the same direction, towards Mecca. The little black stone dropped from heaven, called the Kaaba, is the object of deep veneration. Yearly tens of thousands of all races take the pilgrimage to Mecca to touch this sacred stone. These likenesses are bonds of union among all Moslems, whether from Northern Africa, Southern Asia, or the islands of the sea.

THE RAMAZAN.—“Throughout the Moslem world is held every year the fast of Ramazan. This fast continues for one month. During the time no Mohammedan eats any food nor even drinks water till after sundown. So strict are they in this regard that they do not even swallow spittle during the day. After sundown men eat but sparingly, and then assemble in large groups to hear the reading of the Koran. This community of physical deprivation draws the whole Mohammedan world together to a degree that can scarcely be believed unless one has seen the process at work. It is a law that any belief for which we suffer takes a firmer grip upon the mind. This yearly fast operates among the Malays as a race-wide revival service, and the result is it strengthens the cords that tie them to Islam. After the ‘Ramazan’ is over the whole community blossoms out in new clothes; the men grow resplendent in most gorgeous colors; the women and children appear covered with all the jewelry and finery that the family purse can

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stand; the whole community goes on a junket, visiting from house to house and preening itself in the sun on the street corners, all tending to still more closely identify life at large with the Mohammedan faith. It would be a brave family, indeed, that would dare do other than the rest are doing, either during the 'Ramazan' or in the festal days that immediately follow. Particularly do the fasting and feasting impress childhood. All Eastern races are much under the power of outward ritual and ceremony. It can be easily seen, therefore, that so marked an exercise as that of the 'Ramazan' has immense power for impressing the public mind."

PILGRIMAGES TO MECCA.—"Another great factor in holding the people to Islam is the extraordinary respect shown to pilgrims on their return from a visit to the sacred city of Mecca, where Mohammed was born, and where still is to be found the Kaaba, the black stone that fell, it is said, from heaven, and is now built into the sacred mosque at Mecca. On their return from this pilgrimage both men and women wear a green cloth, and the sight of a green turban or a green scarf around the neck is a signal for marked obeisance made to the wearer. The desire to become a Hadji is deep in every Malay, for here is the short cut to social honor and religious exaltation. With the utmost economy, years of deprivation are spent to secure the money for this coveted visit. Yearly thousands of pilgrims may be found on the crowded ships making their way to Jiddah. And from thence, risking cholera and smallpox, and all

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the other diseases which are so often disseminated in these unsanitary crowds, the ambitious pilgrim finds his way to the birthplace and to the tomb of the prophet, and then returning, is an ardent supporter of the faith. The overthrow of the system would mean the loss of personal privilege and social honor. Each one of these pilgrims has "vested rights" in Islam as an institution, and can, therefore, be depended upon to eagerly and even fiercely defend the faith. Under the Dutch flag it was long the policy of government officials to encourage the annual pilgrimage to Mecca. It was somehow thought to please the Mohammedan people would help the Dutch rule. But in these later days it is more intelligently perceived that the Hadji is the breeder of discontent, and incidentally often the importer of disease. Besides a pilgrim's new honors usually unfit him for plain every-day work, and a Hadji often becomes a social parasite and loses the thrift and aptness for his daily tasks which characterized him before he saw Mecca. For all these reasons it is becoming more and more difficult to secure the government consent and help in the arrangements for the pilgrim's annual exodus." Thousands of these ardent followers of Mohammed go every year from Java to Mecca, and thus tens of thousands of homes are closed to the entrance of the missionary of the Cross.

CODE OF MORALS.—The high priests of the Mohammedan faith are vested with some government power of administration in the district where they reside. They are also expected to give religious instruction

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“with exhortations to duty by precept and fable,” some of which are highly instructive and impressive, as we perceive by the following examples, copied from their code of morals:

“A man who does evil to his companions, acts against the sacred writings and the lessons of his instructor; he can never enjoy prosperity, but will meet with misfortune in all his proceedings. Such a man is like a piece of porcelain, which, when it falls to the ground, breaks into many pieces and can never be rendered perfect.”

“The forest and the tiger lived together in close friendship, so that no one could approach the forest, for the tiger was always in the way, nor the tiger, for the forest always afforded him shelter. Thus they both remained undisturbed, on account of the mutual security they afforded each other. But when the tiger abandoned the forest and roamed abroad, the people, seeing that the tiger had quitted it, immediately cut down the forest and converted it into plantations. The tiger, in the meantime, taking shelter in a village, was seen by the people, who soon found means to kill him. In this manner, both parties, by abandoning their mutual duties to each other, were lost.”

“These are qualities necessary to constitute a good house-wife: she must be well made and well mannered, gentle, industrious, rich, liberal, charming, of good birth, upright and humble. A stingy, curious, dirty, foul-mouthed, vulgar, false, intriguing, lazy, or stupid woman is not only entirely unfit for a house-wife, but will never be beloved by a husband.”



ENGLISH PROTESTANT CHURCH IN BATAVIA, JAVA.

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MOSQUES.—Mosques are to be found all over the island. Should the Christian enter, he must do so with unshod feet. The mosques are plain in design, sometimes square, sometimes octagonal, having two or more roofs, one above the other. Low round domes surmount the buildings. The interior of the structures are without ornamentation. The approach to the mosques is usually by steps or inclined walk up a beautiful terrace. Large tanks of pure water are provided where the Moslem may bathe before entering the temple. The Mohammedan Sabbath is on our Friday. There is a daily service in the mosque and calls to prayer at sunrise and at sunset. The worshippers kneel on small mats, and with faces turned toward Mecca, repeat the prayers from the Koran.

BELIEF.—Although the Javanese are Mohammedans, they are as ignorant and as superstitious as any heathen people, in many instances more so. Heathenism degrades but it does not fetter a people as Islam does. The Mohammedan believes that there is but one God and that Mohammed was the last and greatest prophet. Such belief denies the Holy Spirit, the divinity of Christ and His atonement. Mohammed is greatest of all prophets, his teaching should take the place of all other teachings. The following are some of these teachings:

The Mohammedan is admonished to abstain from pork, deceit, adultery, idolatry, and usury.

Quoting from a leaflet by Mr. Buchanan on the Malay, we read: "If a man, even a priest, breaks one of these commands, *ia boleh taubat dan di-ma'af-kan*

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(he may repent and be pardoned) by God and by man, since it is only a *silap* (a slip, an error, a fault), but if he does it the second time no one *boleh ma'afkan* (will forgive) nor is there anywhere *taubatan* (repentance). He has done it *sengaja* (willfully), for has he not once erred and been forgiven; surely it is willful. Islam knows no Redeemer. How hopeless such severity with regard to the things of the heavenly kingdom on the part of our Heavenly Father would leave the Christian. Moreover, Islam knows no right or wrong; to the Moslem all things are *halla* (allowed) or *harem* (disallowed). To commit adultery and to eat pork go in the same category, and for the same reason the prophet forbade them. Mrs. Buchanan once asked some Mohammedan women why they fasted, as Islam took practically no cognizance of women. Their answer was, 'The prophet commanded it.' "

A FOOTHOLD.—“Though the story of the Cross has so lately been taken to them, already a foothold has been gained among these Malays of Mohammedan belief. A large door is opening in Java, and it is expected that if the Church is faithful to her present privilege and meets the situation as it now presents itself, that it will not be long until there is a mass movement among the Mohammedans of Java toward Christianity. That Islam does not mean in Java what it does in Arabia and Turkey is due to the fact that the spirit of the former religion which once dominated Java has left its impress yet upon the peoples even after these many years. Two young men, con-

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verts from Islam, are studying in the Jean Hamilton School at Singapore, preparing to return to Java and preach the unsearchable riches of Christ among their former Mohammedan friends and neighbors. There is now being baptized one Mohammedan a week in this young mission, and as the days go by there will be greater victories to report.

OTHER RELIGIONS.—“Before the introduction of Mohammedanism, Brahmanism, Sivaism, and Buddhism had many followers throughout Java. There is abundant proof of this in the ruins of the many costly and beautiful temples which are to be found in all parts of the island. The early culture of Java can be traced to India. There is little doubt in the minds of those who have delved deep into the history of the isle that Hinduism influenced most largely the religious life, the literature and the language of Java prior to the Mohammedanism invasion. Undoubtedly Brahma, Vishnu, and Buddha were once the gods of the people, and the discarded temples and broken and decayed images bear mute testimony to the time of their supremacy. The Mohammedans, naturally superstitious, seemed to have regarded the temples as of some supernatural construction and took no care to preserve the old temples of a faith which they had conquered. For the most part these ruins have been hidden by the luxuriant growth of the tropical plants.”

“The country between Djokjokarta and Soerakarta is famous for its remnant of ancient edifices and relics of Hindu worship. In the neighborhood of Brambanan, a town on the road between the last two named

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cities, stand the extensive ruins of an ancient temple, which is one of the many in the immediate vicinity that would amply repay the traveler's attention. Although the walls, some twelve feet thick, are broken, the massive blocks and sculptured figures thrown down, and the great rooms dismantled and filled with rubbish, enough remain to show the magnitude of the temple, the size of its doors, the character of its apartments, the number of its figures, and the superior execution of its stone lions and elephants. The giant figures of its porters in crumbling dress, with bracelets, beads, earrings, plaited hair, waistbands, and daggers still clearly defined, guard the doors. Even the expression of their features can be detected; they have broad heads, wide, full foreheads, short, square chins, round, full staring eyes, thick lips, and open mouth, revealing large, long teeth, the whole face wearing a mirthful and pleased look. The walls are composed of smooth blocks of stone put together without cement or mortar, and dislodged in many places by trees having forced their growth between them."

"Within a short distance of this ruin is another, or rather a group of ruins, consisting of some twenty or more separate edifices, each furnishing evidences of having been a temple. The rooms are spacious, the buildings apparently having been large and lofty, with terraces and niches containing lions couchant, and pilasters supporting bands of stone, some of which are carved in beautiful running designs and festoons, encircling birds with wings outspread. In one instance a string of monkeys is represented in a wood,

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which might indicate the worship of Hanuman, the monkey god. In every case the sculptures display beauty and fine workmanship. Some of the stone blocks are immense in size, and, like those in the other temples, shaped with perfect precision, and put together without cement of any kind. Lions, elephants, and the lotus flower are present in the decorations. A portion of the god Genesa shows that he was also represented. There is no other indication, however, that the temple was devoted to the mighty son of Siva."

"North of the town of Brambanan is another cluster of ancient structures, the temple Loro Jongrong, which is the Javanese name of the Hindu god Devi. This temple seems to consist of one large building, now in ruins, connected with several smaller ones. At the entrance is an image of Loro Jongrong in good preservation, and her buffalo, still smooth and polished, lying before her. Genesa sits on a polished throne in front of an entrance on the other side, the stones of the intermediate corner being covered with beautiful designs of running flowers and foliage, also small human figures and other decorations of the same kind, producing an effect wonderfully rich and striking. The god is in full dress and elaborately decorated; a hooded snake is wound around her body."

"Close to the high road and about a half mile from the Loro Jongrong is another ancient pile, known as the Thousand Temples, beside which those described sink into insignificance. It consists of two hundred and ninety-six temples, which cover a space said to

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measure five hundred and forty-five by five hundred and ten feet. The buildings are arranged in five parallelograms, one within the other. The outer square comprises eighty-four temples, twenty-two on each front and twenty on the sides. The next square has seventy-six, the third forty-four, the fifth and central twenty-eight. The temples are all alike in size and construction, each being about eleven or twelve feet square on the outside, with a vestibule and door opening into a small square room. Opposite the door is the throne of the idol which once occupied the apartment. The walls of each temple are nearly three feet thick, and are smooth and square to about seven feet in height, when they begin to slope into a pyramidal roof, with square top, covered by a single stone. The whole structure forms an immense pyramid, each parallelogram receding and apparently making one of five gigantic steps. The roofs are plain, with running bands that form a sort of crest to each square or step. Two huge and hideous porters guard the principal entrance with raised clubs, warning away unlicensed intruders. Each has a ferocious mustache and long curling hair, with chains and snakes twisting diagonally over his body and shoulders and about his arms. Both wear earrings, necklaces, and bracelets. Streets or spaces about twelve feet wide run around the square between the rows of temples. The innermost square was the great temple or principal shrine. The walls of this building are five or six feet thick with a terrace surrounding it, reached on each side by flights of dilapidated stone steps. Niches, vestibules, figures of

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animals and gods are abundant and conspicuous in each temple, the gods alone numbering thirty-four hundred and seventy-eight. All are light, chaste, and graceful, exhibiting many superb specimens of Hindu sculpture and architecture. Each single building forms a small pyramid. They are all in a more or less decayed and falling condition, and some are down and quite concealed in the dense shrubbery. A spreading banyan tree has helped the work of destruction by forcing its trunks through the walls and then covering them with its branches.

“The holy of holies is in the interior temple, and is reached by ascending the steps to a superb portal, which gives entrance to a wide passage through the walls, which are ten feet thick, of solid blocks of gray stone closely joined together without cement. The inside of the chamber is a plain square, the walls arising some forty feet before assuming a pyramidal form, with overhanging stones sloping to the apex of the roof, where a small opening is covered, as usual, with one broad stone. A raised platform, probably the throne of the principal divinity, extends across one side of the chamber, but there is nothing to indicate which one of the Hindu gods it was that filled the place of honor. Although the inside walls of this great chamber are perfectly plain, the exterior walls are decorated with a profusion of ornamental sculptures; but there are no niches holding images or anything emblematical, as in the smaller temples, each of which is supplied with thirteen niches containing images from heathen mythology.”

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BORO-BOEDOER.—The renowned temple ruins at Boro-Boedoer are the most remarkable of the many Hindu antiquities to be found in Java.

“The building is forty-six feet square, and twenty-sided, with the zigzag angles which are a feature of so many Javanese temples. The chamber itself is twenty-one feet square. Much of the temple is damaged and many of its decorations have disappeared, but the three large images standing against the inner wall have been preserved almost intact. In the center is a Buddha figure, eleven feet high, the simplicity of which stands out in sharp contrast to the highly-decorated Bodhisatwa (sons of Buddha) images on either side, each of which is eight feet high. The groups of images in high relief on the three largest outer walls of the temple deserve much notice.”

“The temple of Boro-Boedoer, begun in the ninth century, was built in the pure Buddhist style. During the British occupation of the island the temple was laid bare, all but the base, by removing the layer of earth which had been heaped up against it, possibly by the last Buddha worshipers in Java. The Boro-Boedoer is not a building in the ordinary sense, and has no entrance. It is the top of a hill artificially lowered and encircled with galleries built by human hands. The upper portion of a terrace wall is still submerged below the soil. A few stray images have been placed upon it. This terrace is a star-shaped polygon of thirty-six sides, measuring 374 feet in diameter. Below it is a larger and square terrace, also entirely underground, while above it is another of

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the same shape as the middle terrace, from which it is reached by stairways of seven steps each. Some years ago it was discovered that these three terraces are of a later date than the original internal structure, which is of a slenderer shape, and that they have been constructed in order to support the latter when it began to show signs of settlement. The base of the internal structure has been exposed in parts in order to obtain photographs of its beautiful bas-reliefs. These had been covered by falling earth while they were in process of completion (some of them are unfinished), and consequently it was impossible to run the risk of leaving the base of the inner structure permanently exposed. The building above the three terraces consists of four parapeted galleries erected upon the internal walls of the lower gallery, and of four upper terraces, of which the three highest are of circular shape. The topmost terrace is crowned by a large cupola having a radius of thirty and one-half feet. Not counting the first step, nor showing above ground, the Boro-Boedoer, from its base to the top of the cupola, has a height of about ninety-seven feet, while the base of the hill projects about fifty-five feet below the bottom step."

"Each of the galleries is distinguished by a profusion of architectural detail and by numerous Buddha images. Upon the parapets are rows of little shrines, each with three turrets, in the frieze of which there is a representation of Buddha in a sitting posture. The upper terraces are respectively adorned with thirty-two, twenty-four, and sixteen open-work

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cupolas (dagobs), each of which also contains a Buddha in sitting attitude. The topmost cupola, when first discovered, was found to be bricked up entirely. It is about eleven and a half feet high and rests upon a base ten and a half feet broad. Formerly it was surmounted by a pinnacle over thirty feet high, but only a small portion of this remains. The image within this cupola has been partly reduced to fragments; when excavated it was found that it had never been entirely finished. When, forty years ago, sketches were first made of the 1,604 bas-reliefs, about 980 of them were in a fair state of preservation, but since that time many of them have worn away to such an extent as to be undistinguishable. As regards the Buddhas in the niches and dagobs, originally numbering 505, the proportion of wastage is much greater still."

"In the bottom gallery there is below every Buddha an identical representation of a man in a sitting attitude, on either side of whom are groups of three figures each, bearing lotus flowers and mosquito fans. The other parapets are decorated with niches containing Buddha statues, and on the inside with a series of sculptures representing various incidents. Among the latter the following are of particular interest: representations of the temple; apotheosis of Buddha worshippers, a monkey caressing a buffalo, a monkey climbing upon the back of a buffalo, a monster (Raxasa) worshipping a buffalo; a Naga prince and his consort seated upon a stormy sea and receiving homage of another prince with his consort and suite; a Naga



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prince in the character of Buddha, seated in a desert and receiving the homage of pilgrims; another Naga prince and his consort seated upon a divan and receiving the homage of a Brahmin; a prince offering presents to ladies of the nobility and others."

"The inner wall of the second gallery contains, in the upper row, bas-relief representing scenes connected with the history of Buddha Sakyamuni, from his conception to his Nirvana. The pictures in the lower row represent the apotheosis of royal personages. Upon the outer wall of this gallery are representations of scenes from the sacred legends of previous incarnations of the Buddha. The third gallery wall contains 180 bas-reliefs showing the apotheosis of Buddha; the fourth, in eighty different scenes depicts the rewards given to kings who have been Buddha worshipers, while the fifth gallery contains a large number of the images and of two kings, probably the founders of the temple. All the images are seated cross-legged. Those in the three circles surrounding the principal cupola resemble each other. They have neither a crown, a halo, nor a cushion. They are supposed to represent the Buddha comprehending in the first of his five heavenly revelations. The four others, each facing one of the cardinal points of heaven, are on the parapets of the galleries. (The only Buddhas which have not as yet been positively identified are those of the top gallery.) All five hold their hands in different positions; those on the southern side represent Buddha the Teacher; on the west, Buddha the Thinker; on the north, the Buddha who Promises; and on the east, the

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Buddha who Receives. Another explanation has it that the images of the lower stories represent the World of Desires; those on the upper terraces, the World of Created Things; and the unfinished image in the upper cupola (the principal dagob), the Formless or Amorphous World; these three phases agreeing with the three stages by which Nirvana, the Eternal Sleep, is reached."

Thus we see in the ruins that are to be found in these various places the passing of the day when the knee was bowed in worship to these gods. We see the ushering-in of that other religion whose strength is to be matched against the strength of Christianity in these latter days. May the day be hastened when Mohammedan supremacy shall be a thing of the past and when the mosques shall become as the temple-ruins of Hinduism or, perhaps better, be turned into churches where the praises of the True Prophet shall be sung and the blessed story of the Christ shall be told.

CHAPTER IV.

THE GOVERNMENT.

INTRODUCTION.—Prior to the Hindu period in the history of Java and before the beginning of the Christian era, the early annals of history show that the Malays inhabiting the island were a simple people, working in the rice fields and following a quiet life. It was in the first century A. D. that the invasion of the Hindus took place. This period of their history extends up to the beginning of the fifteenth century.

EARLY PERIOD.—Dr. Clive Day, in writing of this early period, tells us: “In its progress through Java it broke up the old States into new ones, but there is no evidence that it changed the character of the political organization or added anything essential to it. At the time when the Dutch East India Company began its operations in Java, it found the whole island subject to monarchical and absolute governments. These governments were undoubtedly of later origin in the west than in the east of the island; they had not been in operation long enough in the west to destroy all the rights of the people, and had not extended into thinly-populated districts where small tribal groups like the Badoeis could still maintain themselves. It may be that remnants of tribal institutions are still to be found in the native organization, but the people

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had for the most part passed far beyond the tribal stage when the Dutch appeared in the East."

POLITICAL ORGANIZATION.—"The territorial State under an absolute monarch was the typical form of political organization, and over a great part of Java such States had been in existence probably over a thousand years. The people had been disciplined as few of the other Malays have been. They had been governed till they had lost all power to govern themselves, and they had been repressed so that they had no longer the ability to throw off a bad government. It is a fact of prime importance in the history of the Dutch in Java that they found the native institutions in this condition, not fresh and in a course of vigorous development, but old and worn going through their cycles of change, only to return to the old starting-point. Nothing else would explain the ease with which the Dutch conquered and ruled the island."

MATARAM.—"An idea of the native political organization can be given by selecting for description Mataram, the most powerful of the States with which the East India Company had to do. In the first half of this century this State ruled over the greater part of the island. Like all of the large native States, it had been built up in a comparatively short time by conquest, and there was no organic union between its different parts. That it was no natural growth, but the artificial construction of a successful warrior, is clearly shown by the organization of the government. The monarch had under his direct control only a small part of the State; the rest was held in his name by

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subordinate princes, who maintained just as much independence as they dared. A distant province left under the rule of a representative of the conquered dynasty would be only nominally subject to the monarch, while provinces near the capital and ruled by members of the monarch's family would be really dependent on him. In a large part of the State, the northeastern provinces, the scheme of administration was as follows: Each province had its subordinate king, pangeran, and beside him a governor, representing the central authority; throughout the districts and towns of the province each of these officials was represented by distinct subordinates. Besides these two groups of officials there was a third, devoted to the provincial administration; each place had two tax-gatherers, who reported directly to superiors in their own department, and were independent of other officers. Then over the whole group of provinces were two special commissioners, who had their special agents everywhere to watch the conduct of affairs and report daily at the capital. Finally there was a body of several thousand inquisitors, who ranged in the country in bands 'like hunting dogs' to see and hear whatever was going on. They had the right of entry everywhere, even into the assemblies of the greatest nobles; they were 'the king's executioners,' set to catch his enemies, and they were feared and hated. The whole system was evidently framed with but one object, not of doing something, but of preventing anything from being done; it was based on suspicion and fear."

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“The army was divided up among the various higher officials; a certain number of soldiers was ascribed to each, to be raised from the territory subject to him, and that number could not be exceeded. The king alone was free to keep as many soldiers as he pleased; practically, of course, the size of his guard was limited by the amount of money and men that he could secure from his own and his vassal territories.”

EAST INDIA COMPANY.—In the latter part of the sixteenth century there was a new commercial life to be felt expressing itself among the European countries. The nations began to extend their trade. The Dutch East India Company looked with longing eyes towards that garden in the East, Java, and determined, if possible, to establish trading-posts there. A first fleet was equipped and sent out in 1595 for Java. Ships, men, and money were mostly lost. Three years later another voyage was made. Twenty-two ships started and were more successful than the former ones. According to Day, before 1602, sixty-five ships had made the return voyage. It was in 1602 that a definite policy was adopted and laws passed to govern the traders. “This law was destined to form the basis of trade and government in the Dutch East Indies for nearly two hundred years.”

REFORM.—In 1609 the beginning of a reform in the trading business was inaugurated by the appointment of a governor general, whose duties were to restore and preserve order and to direct the activities of the company.

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“The appointment of this official made necessary the choice of a political capital, while for economic reasons, also, the establishment of a center of operations was desired. The territory of Jacatra was conquered for the company by Governor General Both. The fort which was destined to become the capital of the Dutch East Indies was named Batavia, and the territorial rule of the Dutch in Java may be said to have begun. From this starting-place the Dutch extended their territorial rule until in 1750 it embraced about one-sixth of the island, and in 1800 three-fifths.”

POLITICAL SITUATION.—“The thought upon entering Java was that of commercialism only, but they had not long been there until they found themselves being drawn into political situations of which they had no thought.” “They were forced before they knew it to become politicians, seeking their commercial ends through diplomatic channels, and they were forced to become warriors, upholding the gains that had been given them by treaty. Every indication goes to prove that the territorial expansion of the Dutch in Java was involuntary, at least so far as concerns the attitude of the directors in the Netherlands. The series of instructions handed down to the governor generals, up to those of 1650, which remained to guide the policy through the whole succeeding period of the company, bade the chief executive never to make war unless forced, and especially to spare no pains to keep peace with the princes of Mataram and Bantam.”

COUNCIL OF DEFENSE.—“In 1619 the English attempted to drive the Dutch from Java. An unsuc-

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cessful siege of Batavia had been made the year before. Now a Dutch fleet of six ships attacked four vessels of the London East India Company; one English ship was lost and the other three taken. The home governments, realizing the danger of conflicts in the East and desiring to prevent them, formed by treaty in 1619 a 'Council of Defense,' consisting of an equal number of members of each company. The trade was to be divided and mutual interests protected." The relations between the two factions in the company was anything but satisfactory, and there was continually dissension and misunderstandings. These continued until an outburst some few years after, at which time the Dutch were successful in driving the English from the trade centers in Java and they themselves monopolized the commerce of the island for some time.

DECLINE.—The English and the Portuguese, through their trade in other parts of the archipelago, made such a competition in the markets that gradually the income of the Dutch East India Company declined.

NEW COUNCIL.—Many efforts were made to restore it to the early days of its commercial supremacy, but it was all in vain, and in 1798 the company was abolished and the Territories were thereafter to be ruled by a Council of the Asiatic Possessions. "Java was brought thus first into contact with the public life of Europe at the very period when the French Revolution and the rise of Napoleon were causing there the most violent changes. The Dutch Government which

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assumed control of the East Indies was no longer that of the Princes of Orange but that of the Batavian Republic, and the governor general who first brought to Java the new spirit of the times addressed his dispatches to the minister of King Louis Napoleon or to the great emperor himself. United with France by the fortunes of war and politics in Europe, the Dutch colonies were exposed defenseless to Great Britain, and among the last of the British conquests was that of Java."

BRITISH RULE.—"For five years the island was ruled as a dependency of British India by an Englishman, Raffles, who attempted in that brief interval to effect changes in the governing system that amounted to a revolution. His work was scarcely more than begun when the island was transferred again to the Dutch; but enough had been done to serve as an incitement to further change and to prevent a complete reversion to the old system."

DUTCH RESTORATION.—"During the first period of the Dutch restoration, Java was managed on a mixed system, in which the traditional methods of the Dutch East India Company were employed to exploit it for the benefit of the crown."

CULTURE SYSTEM.—"Then followed the culture system. It was Governor Van den Bosch who originated the system in order to increase the wealth of the island and make it a more valuable possession of Holland. In establishing the culture system, the government granted to individuals who would assist in increasing the sugar production cash credits and ten-

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year contracts. Sufficient advances were made to those colonists to enable them to erect sugar mills and to maintain themselves till, by the sales of their products, they were able to repay the capital and own their own mills. The government agreed that the natives of each community or district should grow sufficient sugar-cane on their lands to supply the mills' capacity, and deliver it at the mills at fixed rates. The natives were obliged to plant one-fifth of the village lands in sugar-cane, and each man to give one day's labor in seven in tending the crop. The village headman was paid for the community three and a half florins for each picul of sugar made from their cane, and the natives who worked in the mills were paid regular wages. The mill owner sold one-third of the finished product of his mill to the government, at rates rising from eight to ten florins the picul; the mill owner paid back each year one-tenth of the government's cash advanced him, in sugar at the same rate, and was then free to ship, as his own venture, the balance of his sugar to the Netherlands Trading Company, which held the monopoly of transport and sale of government produce."

PROFITS.—"Enormous profits resulted to the government and mill owners from the sales of such sugar in Europe, and during one prosperous decade the crown of Holland enjoyed a revenue amounting to more than five million dollars United States gold each year from its Java sugar sales.

"The great success in sugar led the government to extend 'the culture system' method to other crops.



BERNARD CHRISTOPHER WREN.



LIK POEI AND HIS WIFE, FIRST CONVERTS
IN JAVA.



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Tea grafting was resorted to by the government's order to grow a better quality of tea and so insure a more ready market for the tea from Java. A new impetus was given to the cultivation of coffee. It was required that each native should plant six hundred Arabian or Mocha coffee trees and keep them in a bearing condition. The crop must be cleaned and sorted and delivered at the warehouse of the government, who bought the coffee at a fixed rate. The output of spices, rice, indigo, and chinchona bark was all increased. The culture system, experimental as it had been in the beginning, proved a magnificent success, both in the colonial government and in finance. Much benefit came to the natives themselves, while the revenue to the crown of Holland was far greater than any one anticipated. Great stretches of jungle were reclaimed and brought under cultivation, and more money was paid in wages directly to native cultivators and mill workmen each year than all the natives paid in taxes to the government. The Javanese acquired better homes, much personal wealth, and improved in all the conditions of living. The population increased tenfold during the half century that the culture system was in operation—this alone an unanswerable reply to all critics and detractors, who declaimed against the oppression and outrage upon the Javanese."

CRITICISM.—"As the island became, under this system, a more profitable possession than it had been under the real tyranny exercised during the days of close trade monopoly, the envy and attention of all the colonizing countries of Europe were drawn to this new

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departure in colonial government. Spain copied the system in its tobacco-growing in the Philippines, but could go no further. Philanthropic and pharisaical neighbors, political economists, and some advanced political thinkers, humanitarians, and sentimentalists, all addressed themselves to the subject and usually condemned the culture system in unmeasured terms. Holland's voluntary abolition of slavery in its East India possession by no means stilled the storm of invective and abuse. Leaders, speeches, books, pamphlets, even novels, showed up the horrors, the injustice, and iniquities said to be perpetrated in Java. It was shown that almost nothing of the great revenues from the island was devoted to the education or benefit of the natives; that no mission or evangelical work was undertaken, or even allowed, by this foremost Protestant people of Europe; and that next to nothing in the way of public works or permanent improvements resulted to the advantage of those who toiled for the alien absentee landlord, *i. e.*, the crown of Holland, the country being drained of its wealth for the benefit of a distant monarch."

"All the iniquities and horrors of the Dutch management of the cinnamon gardens of Ceylon, and all the infamy of the Dutch East India Company's misrule in Java during the seventeenth and eighteenth centuries were stupidly mixed up with and charged against the comparatively admirable, orderly, and excellently-devised culture system of Governor Van den Bosch. Contractor planters vainly urged that the

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only tyranny and oppression of the people came from their own village chiefs, but philanthropists pointed steadily to the colonial government and the system which inspired and upheld the village tyrants.

Alfred Russell Wallace, who visited Java several times while the culture system was at its height, in his observations makes this declaration: 'Java is the very garden of the East, and perhaps, upon the whole, the richest, best-cultivated, and the best-governed island in the world.'

"It is indeed hard to reach an estimate of the culture system that will be satisfactory in all respects. It is not hard to ascertain the faults of the government in this period, but to draw just conclusions from them. One danger lies in the temptation to compare the conditions of the government under the culture system with conditions in previous periods, and to infer from the evils known to have existed after 1830 that the government became much worse in the period of the system. Day is inclined to believe that this contrast in the conditions before and after 1830 has been exaggerated by some authors. In reading the history before 1830, one is often fretted by the feeling that the writers did not know or did not choose to describe all the evils that existed; possibly, if we had information on the early periods so extensive and presented with such an avowedly critical purpose as in Van Deventer's collections, we should not find the evils of government under the culture system so entirely novel. It seems safest not to attempt to show that

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the government suffered a great decline after 1830; it will be enough to show that it has been vastly improved in recent times.

REFORM.—“In the year 1860 the results of the culture system seemed to come up for discussion more and more in the councils at Holland, and from year to year government restrictions were urged, until there were reform measures taken by the government to make the system more satisfactory to the native life and conditions.

“The reluctance of the government to give up the system of forced cultures in Java can be explained in part by the natural inertia of all political organizations, by the tendency of every government to continue in the line to which it has become accustomed. A better reason for the maintenance of the system is to be found in the revenue it has yielded, so long as the conditions of the world market have favored one or another of the many crops to which the system has been applied. But apart from these considerations there has been another argument constantly urged in favor of maintaining forced cultures, which had immense weight in delaying the passage to a system of free cultivation. The argument was that under freedom there would be no cultivation of export articles at all; that the native, left to himself, would give up producing coffee and sugar, and would raise nothing more than the food necessary for his subsistence; and that the people of Europe would lose all the benefits which the natural resources of Java, if properly exploited, could confer upon them.

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CREDIT BONDAGE.—“The institution of credit bondage, as it existed in the native organization, was not one that could be recognized and maintained by the Dutch. The relation of master and servant originated commonly in a loan for consumption, and led to no useful economic results; so by a succession of enactments continuing far into the nineteenth century, bondage for debt was prohibited and has finally been abolished in Java. At the same time this institution suggests the means by which the Dutch have solved the problem of ‘free’ labor in Java; they found no better way to secure the necessary supply of labor than a system of credit advances, by which the improvident and irresponsible native is bound fast for a certain limited time. The institution of the credit bondage was the final settlement that the Dutch found for their difficulties. The transition to this economic solution of the problem from the political organization of labor as it existed during the period of the culture system, was not immediate. Long after the culture system was in name abolished, its effects were felt as elements in the labor situation.

“With the improvement in the Dutch administration in the nineteenth century, the government has become able to exercise a more efficient control over the proprietors of particular lands; it upholds certain rights of the cultivators, and exercises its sovereignty in the judicial administration and in the imposition of certain taxes. The proprietor still keeps, however, a semi-public position; he exacts dues in labor and in kind from the natives, and subject to the approval

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of the State he appoints and pays the head-men, who exercise the most important function of communal government. The 'particular' lands comprise a population of many million, some of them grouped in vast estates of 75,000 or even 175,000 people. They are owned in large part by stock companies, by absent landlords, or by Chinese. Abuses are inevitable under such conditions, and there have been a number of complaints directed especially against the Chinese, but involving European administrators as well.

"In this matter the first question the government had to face was the question of land laws according to native ideas. Who were real owners of land in the native organization? In whom should the government recognize the right of property, the right to 'all those undefined uses which remain over all the definite and specific uses of others have been deducted?' To these questions the native customs returned a somewhat ambiguous answer. The cultivators of the soil had at least in some parts of the island a tenure so insecure that they appeared to be laborers rather than proprietors; the lords who were over them held their lands only with their office, as a rule; the sovereign alone appeared to exercise such rights as are associated with private property in the Western world. The Dutch in the period of the company were little troubled by questions of abstract principle in their relations with the native organization, and had few intimate dealings with it, but when Raffles came to introduce the land-tax he had to face the problem of native tenures. He sought a solution that might be conveniently applied

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to the whole island, and found it in his statement that the native sovereigns were sole proprietors of the land, and that the European government succeeded to their rights. This solution has been confirmed by the Dutch Government, which has made official announcement that in general it is the sole proprietor of the land and recognizes property rights in others only in the particular lands and in the towns. Though the government has taken to itself the property right in land, it has left the natives in hereditary possession, and it has interfered but slightly with the customs of native tenure.

“Different policies are in force governing land rights according as to whether the land be cultivated or uncultivated, occupied by native cultivators or by foreigners. Planters are ceasing to register complaints as to injustices and the strictures of treatment of the native cultivators. The native is being well protected and the soil is yielding a steady and increasing production.

PRESENT GOVERNMENT.—“The Dutch Government is of three parts: the home government at The Hague, dealing with the legislation; the central colonial government at Batavia, having both legislative and administrative functions; receiving its rules from The Hague, the officials of the provincial and local administrations. More power is now vested in the home government, and yet the governor general, who resides at Batavia, still holds much power. Associated with the governor general is a council of five members, appointed by the home government. They may hold no

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other salaried office. The governor general must lay before the council all matters of the colonial government, but he has power to act even over the council, should they disagree with him on any points. A general secretariat, who conducts the correspondence and edits the orders of the government, helps the governor general in the detail work of his office.

Day says: "Only in the provinces do the Dutch face fully the problem of their government in the East; the control of a great social and political organization, instinct with a vitality of its own, and working in ways which have passed out of the memory of Europe for centuries. The provincial officials bind together different ages of the world's history. If they would succeed in their task they must remain European and yet become native. Only they can interpret the two peoples, Dutch and Javanese, to each other; transform the petty native problems into terms intelligible to European legislators, and again, transform European laws for practical application to native conditions. The island is divided into residencies, and a resident represents the authority of the governor general in the province of his activities, an area roughly comparable to that of a county in one of the Northeastern States of America. He combines administrative, minor legislative, judicial, and fiscal functions, and has still in some cases political or diplomatic responsibilities. He is under certain specific obligations to protect the natives from all oppression, to maintain peace, to further agriculture and educa-

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tion, to guard religion, and to extend the amount known of his residency.

“He has helpers, assistant residents, who relieve him of the administrative work in the subdivisions of his residency. These subdivisions correspond generally with the regencies, and the assistant residents have come to be the regular agents for dealing with the highest native officials, the regents. Assistants are in theory subordinate to the resident, but in practice are forced by the amount of business to act, in most cases, independently of him. The last in the series of European officials, the controleurs, have been called ‘the nerves and sinews’ of the administration; they are supposed to collect information and to execute commands for their superiors without independent authority. The theory, however, which would make them mere instruments through whom the residents and their assistants would govern, has not been realized. Under the conditions of government in the East, authority tends to run down the series of European officials to those who are closest to the natives. The controleurs are in daily touch with the native officials, and this position gives them an authority which no law can take away; they are the most competent to settle the petty local questions which form so important a part of the business of government, and exercise a most important influence on the conduct of affairs.

“The administrative hierarchy pervades every part of the island and covers every function of government,

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and from top to bottom it runs unbroken. Officials have *ear* alone for the orders that reach them from their superiors; all face toward one point, the center government at Batavia or Buitenzorg, or wherever the governor general may be.

“The Javanese are no longer as easily led and driven as a flock of sheep, however much we may deplore that their character has changed in this respect. The Javanese come now a great deal into contact with Europeans; the education spread among them has had an effect, and communication had been rendered easy. They do not fear the European as they did formerly. The time has gone when the entire population of a village could be driven to a far-off plantation with a stick; the pruning-knife and the ax would quickly be turned against the driver in our times.”

The Javanese to-day does not believe that you are interested in his welfare only; he is well aware that there was a time when he was cheated out of a large proportion of the value of what he harvested. Some regret that the time of coercion is coming to an end in Java, but that can not change the facts. The dark period in the history of Java is passing away, and every effort to prevent reforms will call forth the enmity of the natives. May we not well ask ourselves what part Christian civilization will take in these reforms that are sure to come in this land of varied history?



MR. BUCHANAN.

See page 113.

CHAPTER V.

MISSIONARY EFFORTS.

MISSIONARY EFFORTS.—It has apparently been the policy of the Dutch to interfere as little as possible with the religious life of the Javanese. Missionary effort on the whole has been discouraged, and until recent years even education has been largely withheld from the native. The conversion of the Mohammedan is a difficult task, and it may be that the Dutch felt it best to be satisfied with the natives as they found them, rather than to attempt to train and teach them in the nearer and better civilization. At any rate, the Dutch have surely adopted the policy of “least resistance” in dealing with the native people.

In the early days of the Dutch occupancy of Java the Jesuit missionaries, who had been at work there under the Portuguese rule, were ejected from the island and all others were forbidden to enter.

During the few brief years of the British power under Sir Stamford Raffles, English evangelists began to work among the natives. When Java was restored to Holland these missionaries were driven from their posts, as were the early Jesuits. All missionaries were kept from active work among the natives “until the awakening of the humanitarian agitation in Europe,

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which resulted in the abolition of slavery and the gradual abandonment of the culture system."

At this time the government began to do a little along the line of education and the religious teaching of the people. Miss Scidmore, in her book published in 1897, says that "the government supports twenty-nine Protestant pastors and ten Roman Catholic priests, primarily for the spiritual benefit of the European residents, and their spheres are exactly defined; proselytizing and mutual rivalries are forbidden. Missionaries from other countries are not allowed to settle and work among the people without specific permission. The authorities have been quite willing to let the natives enjoy their mild Mohammedanism, and our Moslem servant spoke indifferently of the mission efforts at Depok, with no scorn, no contempt, and apparently no hostility to the European faith."

MISSION STATISTICS.—In "The Mohammedan World of To-day," which is the published record of the papers read at the First Missionary Conference, on behalf of the Mohammedan World at Cairo in April, 1906, this statement is made regarding the work of Christian missionaries in Java: "There are at present working in Java forty-one European missionaries, one assistant preacher, four missionary doctors (one of them a lady), four other female helpers, with about one hundred and fifty native helpers. Formerly the missionaries were compelled by the government to reside and work in the chief towns of the island only. There it was impossible to work among the Moslems. The work is still limited to the Chinese pagans and the Indo-

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Europeans, who are nominal Christians.” Dutch and German missionaries have thus far been working on the isle, as we see, mostly among the peoples who really not at all belong to Java, although they are to be found there.

It is a lamentable fact that this condition of affairs has existed so long, and that the song of the angels has yet but faintly reached the ears of the native Malay. So close is he to the beauties of nature, and so surrounded by these outward tokens of the glory of a paradise, it saddens one to realize that through the centuries he has groped his way in the darkness and fatalism of the non-Christian religions. The great task before the Christian Church as it entered the twentieth century was the conquest of the Mohammedan world. In the very beginning of the century the eyes of the Church in the West were to be turned toward that waiting island of so many countless millions of Mohammedans, and the cry was to be heard:

“Humbly to the prophet pray’d I in vain,
Reading his Koran, praying again!
Knowledge of bliss if among ye there be,
Christians, come over, have pity on me!
Thousands are trembling their death stroke to meet,
Christians, come over, for sore is our need!”

BEGINNINGS OF AMERICAN MISSIONARY WORK.—

“God moves in a mysterious way
His wonders to perform.”

Prior to 1905 there had been no effort made by any American missionary society to open work among the

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waiting millions of Java. This island of State area and Continent population had no bond of fellowship uniting it and its needs for spiritual enlightenment to the missionary forces of our own land. God was not unmindful of His "other sheep," and, longing for them to be brought into the fold, was preparing those to enter the door He was about to open to Java.

EARLY PREPARATIONS.—To see the way in which God was preparing His workers for the task, we must needs go back a few years before 1905. In the year 1900 a very vigorous campaign for Mission Study was begun within the bounds of the Pittsburg Conference.

GOAL.—The Conference officers had set as the goal, "A Mission Study Class in every Chapter." At times the outlook for the class organization was not promising. All sorts of excuses, real and imaginary, were offered as reasons for not studying Missions. Some of the leaders and ministers were slow to give their influence and co-operation to the movement, fearing the young people would become sidetracked from the Epworth League's general plan of work. However, a beginning was made. Time has proven what even a little leaven with God's blessing will accomplish.

CAMPAIGN.—The campaign for Mission Study was pushed vigorously and unceasingly from year to year, and although even yet the goal has not been realized, much has come from the efforts to cultivate the missionary spirit among the young people of the Conference.

QUESTIONS.—Many a time when the early cam-

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paigners were tramping through the mud or driving out to some remote appointment to present Mission Study, the question would come up, "Does it pay?" "Will it pay?" Truly no phase of work which the Epworth Leagues of the Conference ever adopted has paid such large dividends in joy in His service.

THE SLOGAN.—"Mission Study to broaden the life, Bible Study to deepen it," went hand in hand. The spiritual life had been deepened and the vision of life and Christian service broadened; indeed, some people have thought the vision reached a little too far away.

1903.—In the early months of 1903, inquiries began coming to the Conference Secretary about special ways in which the young people of the League might support missionary work. Dr. Oldham, at that time Station Plan Secretary at Chicago, was appealed to, but had no definite suggestion as to place of work at that particular time.

CONVENTIONS, JUNE, 1903.—The spirit was fostered among the young people, and at the District Conventions of June, 1903, with the assistance of Mr. Ralph E. Diffendorfer, then associated with the General Epworth League Office in Chicago, now Sunday School Secretary of the Young People's Missionary Movement, the Conference officers, Rev. W. W. Youngson, Dr. Appleton Bash, and the writer, secured the passage of the following resolution:

A RESOLUTION.—"*Resolved*, That the Epworth Leagues of the District raise for a period of three years, one thousand dollars, over and above their pres-

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ent missionary offerings to special causes, and that we choose a 'living link' in some Mission field."

The resolution, unanimously adopted on each district, was taken as a part of the Conference policy.

FIRST PLANS.—A committee was appointed to learn of places and workers and to report as early as possible. The Leagues began raising the money, and the committee had frequent meetings for conference and prayer in the chapel of the Book Rooms in Pittsburgh. One corner of that room is forever a sacred spot in the memory of the workers who there conferred together.

A WAITING-TIME.—There were weeks of waiting and praying. No definite plan came to the committee to suggest to the League.

A CHANGE.—A change in the vision came to the Secretary, and it was told to the little group. The McKeesport District had determined to use the one thousand dollars raised among its Leagues for the extending of the work among the foreign peoples within its own district. Why not then unite the other four districts in the support of one field, rather than have each district working in a different place? With the four thousand dollars to be raised each year a new work could be financed in its beginnings. It must be confessed now, in looking back to that time of first plans, that the Pittsburgh Conference "youngsters" (as they were termed) were rather daring to propose to attempt the opening of a new mission.

FALL OF 1903.—Late in the fall of 1903 the Con-

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ference Secretary was called to the office of the Open-Door Emergency Commission in New York to assist in the preparation of the missionary exhibits, which at that time began to have such a prominent place in the missionary education of the home Church. Let us leave the Pittsburg young people raising the money and looking forward to their leaders to bring to them at the right time the plan God would have them follow.

A RETURNING MISSIONARY.—In the fall of 1903, about the same time that the Conference Secretary was looking forward to going to New York, a missionary and his wife were taking ship at Singapore, returning to America after seven years of service in our Methodist Mission at Singapore.

JAVANESE STUDENTS.—While in Singapore, their work in the boys' school had thrown them in contact with some Javanese boy students at Oldham Hall. There had been a special drawing towards these boys, and frequently the students talked to their teacher about coming to Java and opening a mission.

A LONGING.—A great longing to go to Java took hold of the missionary, and he began praying to God to open the way. We speak of South America as the "neglected continent." Here was indeed another "neglected continent," for there were about as many people as in South America, and no American missionary in their midst. These people became a burden upon Mr. Denyes's heart. "Missionary Oldham, sixteen years before, had visited the island with the earnest desire to send workers there, but he found things

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unpropitious. The missionary bodies already on the ground were not inclined to be hospitable, and the government was loath to grant any permits without the consent of the existing missionary bodies. Mr. Denyes was not unaware of the former effort, but it was borne in upon his mind that God would have us go forward."

IN AMERICA.—Upon his arrival in America, Mr. Denyes began to talk Java. The missionary authorities did not encourage his enthusiasm concerning Java as a Methodist mission field. Several prominent Methodist laymen were appealed to for funds to finance the work, but in vain. Mr. Denyes was looked upon as being overzealous and a dreamer of dreams. Many a man less determined would have been satisfied with the prospect of returning, at the end of his furlough, to his former work at Singapore, a work in which he had been exceptionally successful. This man called of God to do the pioneer work for the Kingdom in Java, stood unshaken in his purpose, if God permitted, to enter the door he believed was swinging open to the unknown world of Java. Earnestly he prayed and talked about Java. To meet him was to hear of the intense longing to bear the gospel to the Javanese.

AGAIN IN NEW YORK.—One morning we find the Pittsburg Conference Secretary being introduced to the returned missionary from Singapore, and told that for a few months their work is to be side by side. Little did Mr. S. Earl Taylor think, as he gave the introduction and assigned the task, that the prayer on the missionary's heart and the prayer on the Sec-

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retary's heart was answered. In God's own way the revelation of answered prayer came.

JAVA PICTURES.—One evening (never to be forgotten by the writer) it was necessary to work late at the office in preparation of the exhibit for the General Conference of 1904. Pictures of the mission fields were being selected. Among the Malaysia pictures were three views of Java. Those pictures brought out the story of the deep conviction in the heart of Mr. Denyes that work should be opened in Java. There was a different kind of a burden on the heart of the Secretary that night. The answer to the prayer of the Pittsburg leaders had come. Here was the island of Java, with no work being carried on there by any American missionary society. Here was the man with the call ready to go. Here, too, were the Pittsburg, Allegheny, Blairsville, and Washington Districts of the Pittsburg Conference, with the means and the desire for a living link on the foreign field.

A STRUGGLE.—Yes, Java could be opened to the gospel by the young people of the Conference. Nay, more than that; it could still be carried on by these same young people as it grew. The means and the men could be found to make the evangelization of Java possible in this generation. The possibilities of the work were very clear. The hindrances to the work were also very vivid that night and for several days. To be willing to accept the answered prayer, and to give herself to the task which God was undoubtedly thrusting before the vision of the Conference, was the problem the Secretary had to solve. She does not

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now regret those days of struggle, but is thankful, rather, that through the struggle God led on to victory.

VICTORY.—After an unusually restless night, when all the possible hindrances to the work seemed to vie with each other to keep sleep away, the determination was made to bring the Java enterprise before the Leaguers and await the decision of the committee. With the decision came this challenge, and many and many a time it has served as a guiding star in the face of difficulties, “Behold, is there anything too hard for Me?” “Other sheep I have that are not of this fold, them also I must bring.” “With God all things are possible.” “Whatsoever I say unto you, do it.” A letter was sent asking for a called meeting of the committee at a time when the matter might be presented.

ENCOURAGEMENT.—Dr. Goucher, always the sympathetic friend of the young people, was in the New York office one day shortly after the letter had been written, and to him the decision was told. His kindly words of encouragement shall never be forgotten as he spoke of the providential leadings of God and assured us that, although we would encounter many obstacles in the beginnings, yet in the end, if we followed as the Master led, success would come to the enterprise. Dr. Goucher always stood by the ones in the Conference organization upon whom the burden fell, and at all times was a wise counselor, and we all feel we owe much to him in the final adjustments that were made.



MR. BECHANAN'S HOUSE AT TUSAREVA.

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DISCOURAGEMENTS.—At the meeting held in Pittsburgh to discuss the possibility and the advisability of the Conference taking up the beginning of work in Java, many obstacles arose. Some were incredulous, others were indifferent. “Owl” notes were sounded by some upon whom we had most counted for support. But with obstacles and opposition arose the needed believing courage and Divine wisdom.

COMMITTEE.—The only action taken was the appointment of a committee, of which the Secretary should be chairman, to confer with Bishop Warne, at that time Bishop of Southern India, and Dr. B. F. West, District Superintendent of the Singapore District, as to whether or not they considered the time ready for entering Java. This committee was to meet at such time and place as was deemed best after reaching the General Conference at Los Angeles.

BISHOP WARNE.—Preceding the gathering of General Conference at Los Angeles, a missionary convention was held at San Francisco. One day, during the convention, Bishop Warne came into the exhibit and was guided through the various exhibits by the writer. Remembering the committee meeting for Los Angeles, and anxious to know the opinion of the bishop about Java, we came at last to the Malaysia exhibit, where we could linger a moment to talk of that field. Turning to the three views of Java, the question was asked the bishop why the Methodist Church did not have a missionary in the island.

Bishop Warne answered, “Simply because we have not the money to open the field.”

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“Do you think work should be begun in that field in the near future?”

“Undoubtedly, yes. I purpose to send a man there as soon as the money is in sight.”

“How much would it take to open the field?”

“About thirty-five hundred dollars the first year, after that it would depend on the amount of work which it was possible to open.”

“How long would it be before work could be started?”

“If the money was in hand, I would immediately send a man whom I believe God has called to open the work there; perhaps you have met him. I thought I saw him here working in the exhibit. May I ask why you seem so interested in this field?”

“Because I know where there is four thousand dollars being raised for this very purpose.”

Bishop Warne then clasped my hand, and with tears in his eyes said, “Is it possible that the prayers of the Malaysia missionaries for twelve years are so near an answer?”

The writer has often wondered if this instance was as indelibly stamped on the mind of the bishop as on her mind. Bishop Warne, though he wrote Mr. Denyes’s appointment for Java before the close of the General Conference, has not sustained further official relation to the field.

BISHOP OLDHAM.—General Conference gave to the Church Bishop Oldham, who had, as has already been written, made a trip to Java sixteen years before, hoping to extend the work of the gospel at that time, and

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now just as the work became a possibility, the bishop was assigned that part of the foreign field which permitted him to father the beginnings of Methodism in Java.

VAN NUYS HOTEL.—In the foyer of the Van Nuys Hotel, Los Angeles, the headquarters of the General Conference, several committee meetings were held. At these meetings were present some of the leading ministers, several lay delegates, and the district superintendents of the Pittsburg Conference. Bishop Warne, Dr. West, Dr. Goucher, and Dr. Leonard met with the committee when their other duties permitted. There was much discussion, and at times it seemed the probability of opening Java to the gospel was an impossibility until a deeper conviction should take hold of those who had it within their power to block for a while even Providential openings. At the final meeting, however, it was agreed to submit the plan to the General Missionary Committee in November, providing the money was raised by the Leagues.

DR. WEST.—Dr. West, as district superintendent of the Singapore District, within whose bounds the Java work would properly come, recommended to Bishop Warne the opening work in Java and asked him to station Mr. Denyes there. The bishop made the appointment, tentatively, and upon Bishop Oldham taking his episcopal duties, the appointment was confirmed.

IN THE CONFERENCE AGAIN.—During the summer of 1904 the Leaguers were busy with the new task given them. Of course there was much opposition.

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There were some who believed that, could the matter be tidied over until the young people had an opportunity to prove they could fulfill their pledge, all would be well. Probably the nearest the Conference came to losing the privilege of being the pioneers in this work, was during the Annual Conference session of October, 1904. There were those who were very determined that the Leaguers should not be permitted to do as they were pledged to do. Backed by some of the officials of the Church, they brought up the subject in Conference in open debate. They contested hard their position, and in the end lost out. It was always an unexplainable situation, to the writer, how some who fought the Java movement so hard could do so. Many and many a time their voices had been heard calling the young people to the Christian life, and to the giving of themselves to the doing of God's will, no matter into what form of service He would lead. Everything about the doing of the Java work had seemed so to point to Divine leadership that we often came home from committee meetings and wondered at the things we had heard. Perhaps God permitted opposition, in order to try His workers and to prove them and to more closely wed them to Java.

FAREWELL MEETINGS.—Finally all the necessary details and very many unnecessary details were arranged. Mr. Denyes came to the Conference for a series of farewell group-rallies and spoke in many places. This did much to bring the work favorably before the people. Conviction began to spread rapidly

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through the Conference. The faith of some was surprised at the hearty response when the vision came to others. Substantial enthusiasm was mutually inspired and imparted. On the morning of October 25, 1904, Mr. Denyes with his wife and three children came to Pittsburg for the rally and farewell to be given in the North Avenue Church in the evening. The Conference officers had arranged a farewell dinner before the hour of the evening meeting. Dr. Goucher came from Baltimore to speed on his way this first missionary to Java. This meeting lingers in the memory of many a Leaguer as the time when they more fully realized what it meant to the people of Java to have a herald of the Cross. The audience of almost eight hundred rose to their feet, pledging Mr. and Mrs. Denyes their prayers and their support as they went to the new field of labor. As loathe to say good-bye as they, we took them to the Union Station and put them on their train.

OCTOBER 28, 1904.—After spending two days in New York at the Mission Rooms and in doing the last things that needed to be done, the family sailed from New York on the 28th of October, 1904.

FIRST LETTER.—A line from Mr. Denyes's first letter will show the blessedness of the tie that binds him to our young people: "The pleasantest part of the journey was the reading, one each day, of the letters from the various Epworth League Chapters. Day by day the impression deepened, until it became a sweet certainty, that for me there was a home at last, not of

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wood or stone, but a real dwelling-place in the hearts of a group of God's people. We can not fail, while backed by the loving prayers of so many."

REACH SINGAPORE.—On the afternoon of the 24th of December the Peninsula and Oriental steamer *Coromandel* was tied up alongside of the wharf at Singapore. On the pier were many missionary friends waiting to receive the returning missionaries. Reaching the field on Christmas eve, Mr. and Mrs. Denyes and the children were in time for the Christmas festivities at the mission.

TILL CONFERENCE.—Until the meeting of the Malaysia Conference in February, 1905, Mr. Denyes gave his time to the accounts of the mission, and Mrs. Denyes instructed a class of boys for membership in the Church and wrote for the *Sahabat*, "The Friend," a Malay story paper.

CONFERENCE, 1905.—Conference met in Kuala Lumpur, Federated Malay States, February 15-20, 1905. At that time Dr. West, in his report for the Singapore District, reported the desire of the Pittsburg Leaguers to open work in Java, and Mr. Denyes was appointed by Bishop Oldham to open new work in Java, the location of the station to be determined after a visit to the field by Dr. West and Mr. Denyes.

START FOR JAVA.—On the 14th of March Mr. Denyes and Dr. West started from Singapore for Java. Two days later they came into the harbor of Batavia. For three weeks they traveled through the island, visiting the various mission stations of the different societies. Mr. Denyes wrote thus of the trip: "We

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found rather more Christians than we expected, about 14,000 among the 32,000,000 of people. But the sad feature of the work seemed to be that in the places where the work has been the most promising there has been a falling off in the numbers converted in the later years. The only explanation given by those who could offer any explanation at all was that the skepticism of Europe had destroyed most of the evangelistic zeal among the missionaries. There are, however, some earnest Dutch and English missionaries who are really doing spiritual work.

LOCATION,—“The result of our explorations was that we decided to petition the government to allow us to begin work among the Chinese of Batavia. There was a number of reasons for this. First, the Chinese here, as in the Strait Settlements, promise to be the way of least resistance. Many of them are married to Javanese or Sundanese women, and these women have left the Mohammedanism of their people, yet the Chinese customs have not taken deep hold on them. Second, Batavia is the nearest point of contact with the work we already have in Malaysia and it is easily accessible. Again, it is the seat of the government and the government must be consulted at every turn. Also, later, there will be stations opened in Sumatra, Bangka, and these can be cared for most conveniently from Batavia. Moreover, by beginning with the Chinese, it is possible to begin at once, as we already know the Malay which the Chinese speak. These and many other reasons helped to fix our decision as to place. On the third of April Dr. West

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returned to Singapore and left me to solve the problem of the evangelization of Java.

STUDY OF DUTCH.—“I started out at once to find a Dutch family that would take me in as a boarder, for we had decided that a knowledge of Dutch was the first necessary step in our work. I found a place, stocked up with dictionaries and grammars, and began business. In the meantime I had sent into the governor general a petition to begin.

NEW OPENING.—“At this point there came an unexpected turn of affairs. Sixty years ago the people of Batavia built a church under the patronage of the British Government. But after a time the British Government stopped its subsidy and the struggle to support a pastor by voluntary contributions began. After a few years the burden became too heavy for a small community and the services were discontinued. For a year or so a layman read the prayers to a small congregation, but he left and the church was closed. Dr. West preached the first sermon heard for years. Two weeks later I was asked to preach, which I did, and then it was arranged that I should hold regular services in English. So I find myself the pastor of an English community of about seventy persons. And the community needs it. This English work will be of very great value to us in our native work. All of our great work in Singapore began and was built up about the English Church. In between Dutch lessons I have also been busy getting acquainted with the Chinese of the city. At least ten of the boys formerly in our school in Singapore are living in the city. Only

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one of these is a Christian, but they are all of good families.”

RETURN TO SINGAPORE.—About the first of June Mr. Denyes returned to Singapore to pack his household goods and take his family to the new home awaiting them in Java. Thither they went July 17, 1905.

HEADQUARTERS.—When Mrs. Denyes and the children were brought to Java the mission headquarters were made at Buitenzorg, a place that would easily lend itself as a center for the work.

FIRST SERVICE.—The first real religious native service was held on a Sunday afternoon in October, when Mr. and Mrs. Denyes met Pang Ek Poei and his wife, Tan Si Cheng, in the parsonage and pointed them to the Savior. The first hymn learned was, “Jesus loves me, this I know.” Mr. Denyes said it was the sweetest music he had heard for months.

FIRST CHURCH.—As soon as possible a suitable room was secured and on November 5, 1905, the First Methodist Episcopal Church of Buitenzorg was organized. Mrs. Denyes was received by letter from the Church at Singapore, and Pang Ek Poei and his wife were enrolled as inquirers or probationers.

With God all things are possible. That which had been but a hope had in an incredibly short time become a reality. At the end of the second month organized work had been begun. It seems almost safe to say that no other mission was ever started under more favorable circumstances or conditions. Possibly there never was a mission whose opening was the object of so much prayer. Some one wrote of it, “Every

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new step has been marked by indications of providential oversight, until one is almost called upon to believe in predestination. Again and again has unbelief been rebuked."

NORTHWESTERN UNIVERSITY.—Grateful recognition must be made to the students of Northwestern University who supplemented the gifts of the young people of the Conference during the first year Mr. Denyes was on the field.

PROSPECTS.—The prospects of this new mission are "as bright as the promises of God." Openings are expected on every hand. A large fruitage may be expected in the immediate future. The opportunity for effective organized work which will yield large returns is before the Church. Will the Church be faithful to the opportunity?



BUILDING OF THE BUTENZORG ANGLO-CHINESE SCHOOL AND MALAY-
SPEAKING CHINESE CHURCH.

Rev. O. A. Carlson, Koo Chiong Hie.

See page 100.

CHAPTER VI.

THE WORK AND THE WORKERS.

PROVIDENTIAL CARE.—As God directed the beginning of the work in Java, so He has cared for its continuation. The growth has been far greater than any one thought possible within the short time the mission has been opened. All the way through the developments of the last five years we see clearly that it has been God's hand that has been at the helm guiding the work and workers.

TWO SITUATIONS.—In the main there are two situations in the work: the Urban and the Rural. The work in Batavia, Buitenzorg, Tjisaroea, and Soerabaya present the Urban problems, while Kampong Sawa, Kebantenan, Tjiater, Tjampea, and Tjibinong and several other points afford us the Rural situation.

TWO KINDS OF WORK.—The evangelistic and the educational phases of missionary work have been started, the third, the medical, awaits the appointment of the first medical missionary.

BATAVIA.—While Buitenzorg was first chosen as the headquarters of the mission, in a very short time it seemed wise to have the activities center in Batavia. The change was made and Mr. Denyes and his family took up their residence at Batavia.

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ENGLISH CHURCH.—The English Church already referred to in the last chapter was for some time a part of the Methodist work, and with Mr. Denyes as its pastor it proved, as anticipated, a very valuable assistant in the doing of the native work.

KARET.—Karet, a little village near Batavia, soon heard of the arrival of the English missionary, as they called him, and at once began sending representatives to Mr. Denyes to see if he would not come and hold services for them. Mr. Denyes visited the village and decided to open a mission at once. He baptized and enrolled as enquirers eleven adult Chinese. This Church was the direct outcome of the faithfulness of a Christian Malay man, who, having heard the Gospel from a Dutch missionary, had attempted to tell the Story to others. A school was opened for the boys and girls of these families. The school work has been co-educational almost from the first of Mr. Denyes's work.

Later in the year 1906 this preaching place and school had to be abandoned because of the persecution of the members by an Arab landlord. This persecution meant loss of work and the families had to scatter to other places to earn a livelihood. However, as is always the case, the work was not hindered by this persecution, as other places where these families settled were opened to the missionaries.

PASAR SENEN.—In April, 1906, a preaching place was opened at Pasar Senen, Weltevreden, Batavia, and Balok Arpasad, the Malay mentioned above, was put in charge. The membership at first was very

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small, but we have had, what is most important, a steady growth both in numbers and in the spiritual life of the members.

This native preacher is the first Malay to be ordained in the Methodist Episcopal Church. He had a varied problem to meet in taking the gospel to these villagers, who were Javanese, Sundanese, Hokien, Chinese, and Malays.

A Sunday school, grown to a membership of fifty, seeks to reach the children and teach them of Christ. The day school, taught by the niece of the pastor, a young Malay girl, puts much emphasis upon the Christian life.

Cottage prayer-meetings are a feature of the work as carried on under the direction of Balok Arpasad. These meetings are fruitful in creating an interest on the part of the Mohammedans, and many, even the priests, seek the pastor to inquire as to the new teachings. Some are weekly becoming enrolled as inquirers or probationers.

One of the outlying places visited by Balok and his helpers is a little village where an independent Chinese Church had been holding services for years. Upon hearing that a new missionary was teaching in Pasar Senen, they began to ask if services could not be held for them. Mr. Denyes went to see those who formed the membership of the Church and learned this interesting story: About thirty years ago a prominent Dutch official had retired from his government office and settled at this place, and devoted some of his time to the doing of missionary work among the

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natives. At his death the missionary society of West Java held services, and later the Roman Church. However, left without a regular pastor, the work ran down and was finally abandoned except for the efforts of a native member. Balok Arpasad was able to create considerable interest and five persons were enrolled as inquirers, while many are thinking seriously of the matter.

One of the most encouraging results of the effort at this station is the manner in which the Mohammedans are coming to the services and becoming baptized, enrolled as probationers, and later being taken into full relation to the Church. Through the influence of one of the exhorters at Pasar Senen, a woman, who, having made the trip to Mecca, had been a Mohammedan hadji, or teacher, for eighteen years, has been led to the True Prophet and is now spending her time among her friends and neighbors pointing out the way, not to Mecca, but to the Cross of Calvary.

During the year 1908 the government opened schools in the Dutch language for Chinese boys and girls, and the one near Pasar Senen seriously affected our school taught by Anna Arpasad. We have still held on to the work and have secured new students to fill the places of those who left us to go to the government school. Gradually these beginnings of things in the midst of one hundred thousand people is gaining in strength and encourage us to look forward to the day when a splendid church and school, adequately manned, shall permit the missionary to meet the opportunities for service that now so burden his heart.

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PONDO GEDE-KAMPONG SAWA.—Kampung Sawa, or “the village in the rice-fields,” is situated on an estate called Pondo Gede. Methodism has been for twenty-six years in the lands of the Malay, but it was only in 1906 that she really began work among the Malay people. The Church located on the estate at Pondo Gede is the first Malay Church in all Methodism.

The beginning of the work there was among one hundred Malays who came over to the mission from the Roman Catholic Church. These members were received at first on probation only. They were not sufficiently grounded in Christianity to make it wise to receive them at once into full membership. Some Mohammedans came to the services and were enrolled as seekers for the truth and were baptized. The majority of the villagers have so long been under other training that it took some months of careful instruction and watching to bring them to an understanding of the tenets of Christianity and to fit them for full membership. A church building was erected at a small cost of \$120, and the members assisted in the building. There is a seating capacity of two hundred. Nathaniel, the native pastor in charge of the work at Pondo Gede when it was first started, is a Javanese, and his wife is a Malay. Nathaniel has been associated with the village life at Kampung Sawa for at least thirty-five years, and was the Christian worker even before the establishment of the Methodist Mission there. Mr. Denyes's ministry has greatly revived this congregation and they are now earnest Methodists.

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A school was opened at this station, taught by Nathaniel's daughter, Sapiroh. The Church and the school must go hand in hand if the greatest good is to be accomplished and a substantial membership is to be built up in the mission. Nathaniel is especially strong in evangelistic work, and at the last Conference he was left free from official duties in connection with the Church at Pondo Gede, to give his time to itinerating among the Mohammedan villages which lie so thickly settled about this village, where he has built up a strong center. The teaching work will be looked after by other workers until some one can be set aside to take entire charge of the school. Nathaniel's daughter and her husband are in the Jean Hamilton Training School at Singapore, preparing to come back to Java and give themselves to a larger service where the Church may direct. A young man from the Pasar Senen Church is also in training at the school, and thus we can see ahead to the day when these, who have been won to Christ in these early days of the mission, will help extend the work among their own peoples.

TJIATER.—Tjiater, twenty miles from Batavia, is a little village of Mohammedans. Menasseh, a Javanese, is one of the local preachers and he is connected with a business firm in Batavia. In 1907 he began going out every Saturday night to Tjiater and remaining over until Monday morning. In this way he could conduct a service Saturday night and on Sunday. A small bamboo Church accommodates the

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congregation. The foundations are being laid for a splendid work here among the Mohammedans.

TJAMPEA.—At Tjampea an opening has come through the landlord of the estate who has requested the mission to take charge of a school on his place, he himself paying the expense of the school. This means another opening in a Mohammedan center.

KEBANTENAN.—Balok Arpasad, who so successfully started the mission Church and school at Pasar Senen, and who, because of his ill-health, had to be changed to another locality, was stationed at Kebantenan at the last Conference session, 1910. Here he is putting up a new building to serve as a home and a school as well as a church. Anna, who had the school at Pasar Senen, will teach the school here. This will make another station near Pondo Gede.

TJIBINONG.—In 1908 the Chinese teacher at Buitenzorg opened a preaching place at Tjibinong. At first there were no visible results and the only encouragement we could feel was the intense eagerness with which the people listened to the Gospel. A school has been opened with some forty boys and girls enrolled. A Chinese pastor-teacher and his wife are the workers at this station.

TANAH ABANG.—In 1906, largely as a result of the persecution and abandonment of the Church at Karet, a preaching place was opened at Tanah Abang. Balok Arpasad was placed in charge. Here the missionary found the need of having some one who could speak the Hokien-Chinese, for there were many Hokiens

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who were attending the services and could understand but little of the Malay. God never opens a door to service but what He shows a way to enter the door. About this time, a Hokien-Chinese applied for work in the mission and was received on trial. Studying two months with Chiong Bi, he learned enough Malay to begin to do some work and was put in charge at Tanah Abang. This work continued to grow but slowly, and finally a change was made when Diong Eng Seng and his wife came to Java from the work in Borneo. Eng Seng and his wife have faithfully met the problems as they found them and have, through their preaching and teaching of a full salvation, laid good foundations for the Church. The membership is steadily growing in the spiritual life. Diong Eng Seng is a Foochow man, and received a long course of training at Foochow. His wife studied several years in the Methodist school at Penang. Tanah Abang will be a center for Chinese work as well as a work among the Malays. It is one of the market centers of Batavia.

SOERABAYA.—An effort has been made to widen the work of the mission by establishing a station in the east of Java, at Soerabaya. This will be the very first station under the Methodist Episcopal Board in Eastern Java. A magnificent opportunity for the development of a strong Chinese work confronts the workers; Diong Eng Seng and his wife have been transferred from Tanah Abang to open this new station.

BUITENZORG.—At Buitenzorg the first Methodist

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Episcopal Church in Java was organized in November of 1905. The organization took place at the home of the missionary, Mr. Denyes. Later on the Church moved to the Chinese quarters of the city, where a house was rented. In 1907 a fine brick building came into the market at the time Dr. Goucher was paying a visit to the mission. He advised its purchase, himself giving eight hundred dollars toward the price of the building. The building is well located and will meet the demands of the mission for years to come. In the first days of the Anglo-Chinese school in Buitenzorg, an English lady, who was making her home temporarily in the city, taught the school. Upon her return to England there was not sufficient funds in the mission treasury to permit of the employment of a teacher. For a time a Japanese from the Anglo-Chinese school at Singapore was put in charge. Larger and better things came for the school in the beginning of 1907.

A GIFT.—Mr. Tan Guan Huat, a wealthy Chinaman of Buitenzorg, proposed to Mr. Denyes to meet all the extra expense if an American teacher could be secured for the school. He desired that his sons might have an opportunity for western methods. Mr. Denyes consented, and upon reporting the matter to Bishop Oldham he transferred from the school at Kuala Lumpor, Mr. Otto Carlson. Mr. Carlson had gone to the mission field from the Swedish Immanuel Church, Brooklyn, N. Y. His first station was in the Philippines for evangelistic work there, where he

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served from January, 1907, till the fall of that year. At that time Bishop Oldham transferred him from the Philippines to the Malay States and stationed him at Kuala Lumpor to assist in the educational work.

MR. CARLSON.—For one year Mr. Carlson, whom some one describes as having had “the enthusiasm of a boy and the courage of a man,” was permitted to labor in laying the foundation of the work at Buitenzorg. At the Conference session of 1908, because of failing health, he was granted a furlough. He returned to Buitenzorg from the seat of the Conference, and made his preparations to start for America. Upon reaching Colombo on the homeward voyage he became ill and was taken from the steamer to the hospital. From the hospital ward in a foreign land he continued his homeward journey, not as had been hoped, to his home and friends, where he might regain his strength and live to serve many years in the work which was so dear to his heart, and in which he had such marked success, but home to Him from whom he came. Mr. Carlson was the first missionary from America to Java to pass to his reward. A tablet in Wesley Church, Singapore, pays tribute to the memory of this promising worker. At the Conference following Mr. Carlson’s death this action was taken:

“*Be it Resolved*, That the Malaysia Conference hereby records its sincere sympathy with the family of our late brother, O. A. Carlson, and its deep gratitude to the Swedish Methodist Church of America for the services of one of her choicest sons. Though brief his stay among us, it was filled to the full with labors



NICHODEMUS, BALOK ARPASAD, J. R. DENYES, MENASSEH,
ANNA, ESTHER ARPASAD, NAOMI MENASSEH, CHRISTINA
ARPASAD, CHRISTIAN WORKERS AT PASAR
SENEN, BATAVIA, JAVA. *See page 102.*

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of love. Earnest, warm-hearted, and true, the sincerity and sweetness of his life were a constant call to a closer walk with Him whom he served."

After Mr. Carlson left Java, Bishop Oldham appointed Mr. and Mrs. B. J. Baughman, teachers in the Anglo-Chinese school at Singapore, to the English school at Buitenzorg. These new friends in the Java field had gone out as contract teachers from their Michigan home. They are taking hold of the work with much enthusiasm and earnestness. The building has been overhauled and re-arranged to meet the demands of the growth of the school. April, 1909, marks the beginning of greater things in this work, for at that time "The Boys' Boarding School of Buitenzorg" was formally opened with a number of students resident in the Baughman home.

Mr. Baughman has under his care the English and Malay schools and the Chinese Church at Buitenzorg. In addition he looks after the Chinese Churches at Tjampea, Tjibinong, and Tjilebot.

TJISAROEAL.—At Tjisaroea one must pause and see the providential leading and the answered prayers to fully realize what is involved in the opening of this station. First, look at a leaf from a missionary's prayer list, dated November 16, 1905, "Mr. and Mrs. Buchanan for Java."

Mr. and Mrs. Buchanan at this time are teaching in the Anglo-Chinese school at Singapore. For three years there has been a burden on the hearts of Charles and Emily Buchanan, and it has often been voiced in prayer to Him who in His own time and own way

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answers the prayer of His' believing children. This burden and this heart cry has been that if God willed, they might be set aside for Mohammedan work. They had learned to leave the way with Him in their student days as against many obstacles and difficulties they had worked their way in preparation for their life work. They had learned to leave the how with Him as they had gone out to the mission field, not regularly appointed by a Board upon whom they might rely for support, but to secure their own support and at the same time give their best efforts to the work of the Kingdom in the boys' school at Singapore. God chose and appointed Charles Buchanan for a special work long before the Church which he has so faithfully served recognized and accepted him as one of her missionaries. At the 1905 session of the Malaysia Conference Mr. and Mrs. Buchanan were set aside by regular appointment for Mohammedan work, but were left without a station. Time was to be spent in further study and research.

When Mr. Denyes made his first tour of the Java field in 1905, he was invited to visit the estate of a Christian Dutch family, 3,500 feet up the side of Mt. Gede. They told him how they had been praying for some one to do mission work among the three thousand Sundanese on their estate, and offered him a place on the estate to begin the work. For some time Mr. Denyes endeavored to secure some one to open this work. It was at this time that he wrote in his prayer list—"the Buchanans for Java."

In November of 1906 Mrs. Denyes and the chil-

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dren went with Mr. Denyes for a month on this estate. Mr. Denyes took his stereopticon with him and gave several illustrated talks on the life of Christ. These meetings were held at the home of a young chief, who was an ardent Mohammedan. From fifty to one hundred and fifty Mohammedans attended the services. The people speaking for the most part Sundanese, it was necessary to have an interpreter. A Malay man, serving as clerk and foreman on the estate, acted as interpreter. His name was Sem Apioen. He had been educated for the ministry but had turned aside for secular work. As a result of the meetings during the month, and of personal conversation with Sem, Mr. Denyes aroused the desire in Sem's heart to do something for those around him. A small bamboo house was put up and a school started with Sem as teacher. By the end of the first week there were fifteen enrolled. A Sabbath service was also begun for Sem's family and the other nominal Christians on the estate.

A beginning was made. At the next session of the Conference Mr. and Mrs. Buchanan, who had two years before been appointed to do Malay work, were sent to Java and stationed at Tjisaroea. Within a radius of four miles of Mr. Buchanan's home there are seven thousand people. One can trace the connecting links in the ways in which God was all these months preparing work and workers, and can look forward to the time when He who has led thus far will give great victory to the work.

A small village of Javanese families have become

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interested and have been enrolled as probationers in the Church. By means of the giving of simple remedies and the visitation of the people in their homes, the work is steadily gaining in numbers and in interest. Mr. and Mrs. Buchanan have been in America during the year from the fall of 1909 and look forward to an early return to their chosen work.

A glimpse at "roughing it" in Java. Breaking right into the midst of a letter from Missionary Buchanan, he says: "About petered out this morning. Worked too hard and continuously Monday, so got up yesterday with the blood rushing to my head again, ate but little breakfast, continued my pursuits the forenoon and my head changed to a persistent and strong nervous headache. Ate hardly any tiffin. At 1.30 started for Kampong, walking very slowly all the way and arrived in 1.15 hours; visited the sick and held services. Started home in a rain which quite soon became very heavy and violent. Before I got to those two little houses not far away, I was about as wet as one could be from the knees down. My heavy shoes were wet through and both feet wet. At those houses I stopped, took off my shoes and socks, rolled my trousers up to my knees, and wringing out the water from my trouser-legs, I waited for the rain to cease; which continued for about a half hour only, and I chilled some. As the rain seemed quite finished, I started out again with umbrella up to ward off the mist that still blew.

"Having arrived at the nearest stream, I found that what is usually crossable by big stones and rocks

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high and dry above water was now a raging torrent. I found a place where I could throw my umbrella and shoes across, and then rolling my trousers up as high as I could, I essayed to cross, as every minute the stream was getting higher. With the help of the long staff I always carry on such a journey, I slowly slid down the great boulder at the edge of the stream, feeling my way with my foot to one of the big stones at the bottom; thus slowly and carefully I crossed over. The water almost to my hips pulled and tugged at me, but I kept my feet. The worst point was just at the opposite bank, where it seemed that the current was especially strong, and here I trembled, not with fear but from the strength of the current, like the shaking hand of some nervous person, but providentially, I believe, I kept my feet and managed to seize the bank, and with my staff cleared the water and again stood on solid ground. I assure you that I forgot not to call upon the Lord before I entered that stream. The three natives standing on the little plateau about one hundred rods away, walked on when they saw that I had made it. Next, for the first time, I was followed by one of the water-buffaloes grazing near, interested, I think, in my costume. As he did not come faster than a fair walk, and as I did not pay any more attention to him than was absolutely necessary, I soon put the little plateau between him and me, he losing sight of me, and came no further. I have been followed by them before, but could hardly call it pursued. But this fellow, I think, was dangerously interested in me. I was so very ill that I but

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crept along, and so chilled quite through, but arrived safely home, the other stream I had to ford was not so dangerous. Extra clothing and blankets did but little good, so I went off to bed after eating a few mouthfuls. Such is life in the mountains of Java.”

VIGOROUS CAMPAIGN.—Through the influences radiating from the school-room and the preaching services in these various places where work has already been opened, a vigorous campaign is being pushed by the missionaries on the field. Progress and victory are the keynotes of every report. All things are ripe and ready for a great campaign in this newest, and by many considered the most promising, of the eastern fields.

Methodism has come to Java. The most compact body of Mohammedans the Church has yet faced in her campaign for the Cross confronts our workers and challenges them. Which shall have final victory over these waiting millions? Will the Cross or the Crescent be the sign of religious supremacy in this “Garden of the East.”

CHAPTER VII.

THE WORK AND THE WORKERS (CONTINUED).

ADAPTATION OF SCRIPTURES.—“But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity.”

“Not that I shall speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound; in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want.”

“I can do all things in Him that strengtheneth me.”

“How be it ye did well that ye had fellowship with my affliction.”

“And ye yourselves also know,” ye Pittsburg Conference Epworth Leaguers, “that in the beginning of the Gospel” in Java, when I departed from America, “no Church had fellowship with me in the matter of giving and receiving but ye only;” for even in Batavia ye sent once and again unto my need.

“Not that I seek for the gift; but I seek for the fruit that increaseth to your account. But I have all

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things and abound; having received from 'the Board of Foreign Missions' the things that came from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."

"And my God shall supply every need of yours according to His riches in glory in Christ Jesus."

"Now unto our God and Father be the glory for ever and ever. Amen." Salute every Leaguer in Christ Jesus. "The brethren that labor with me salute you."

"All the saints salute you, especially the native converts.

"The grace of our Lord Jesus Christ be with your spirit."

An old-time letter from a missionary to his brethren, but to be read by us of the present time with the thought of our missionary in Java sending to us the message from his post of duty across the sea.

"But I rejoice in the Lord greatly, that now at length ye have revived your thought for me."

NEED OF WOMAN WORKER.—From the very beginning of the opening of the mission in Java, and indeed even before Mr. Denyes left for the field, expression was given to the first need of the mission—a woman missionary. To those on the field it doubtless seemed long until there was an answer to that cry from those who were facing the burden of the evangelization of the women. But finally the day came when the missionary could voice with Paul the words stated above, "But I rejoice in the Lord greatly, that now at length ye have revived your thought for me;

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wherein ye did indeed take thought, but ye lacked opportunity.”

1906.—In the fall of 1906 application was made by a young woman of the Pittsburg Conference to go to Java in answer to the pressing need in the field. Those in authority thought the time was not yet to send some one forth, that the mission was as yet too much in its infancy. The matter of finance was also a problem, and it was permitted, as is so often done, to deaden the call and to put off the day when the windows of heaven might be opened to shower blessing upon the senders.

1907.—Again, in the fall of 1907, the matter of the sending of a young unmarried woman to relieve Mrs. Denyes of the heavy burden she was so bravely trying to carry alone was brought up before the Conference authorities, discussed, and they determined if the Woman's Foreign Missionary Society would assume the burden, the Conference authorities would stand back of the movement and assist in all possible ways. The women desired to assume the burden; but the heavy debt carried by the Society and the emergency calls of that year, made pressing because of the destruction by fire of so many of their buildings on the field, made it impossible. Again they must say to the pressing need and the overburdened workers, “Not this year.”

1908.—Still again, in the fall of 1908, the woman's work in Java was before the Conference. A tentative action was taken that if the Woman's Society would go ahead, all right, but that in the event of the So-

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ciety having unfavorable action, the Conference young people must this time do something to relieve the situation.

MRS. OLDHAM PLEADS FOR JAVA.—Mrs. Oldham went before the General Executive meeting in Cincinnati, in October of 1908, and made an impassioned plea for Java's fifteen million women. She plead for Java, as only one who had been there and seen the existing conditions could plead, but again hopes were crushed, for the Woman's Board felt it imperative to refrain from entering Java at that time.

Mrs. Oldham, in her effort to enlist the sympathies of the executive secretaries and through them the interest of the women of Methodism, forgot self in the attempt to save others, and was forced for days afterwards to lie upon a sick bed in quiet and rest.

ACTION TAKEN.—It was with joy that the message was taken to her that although the Woman's Foreign Missionary Society could not enter the field in the support of the work, that the Epworth Leagues of the Pittsburg Conference would try to extend the work by raising the necessary funds and sending out a young woman to the field. It was possible for the League to take this action, because a friend of the Denyes family, and one greatly interested in the cause of missions, himself having been several years on the mission field, agreed that if the Conference would raise one-half the amount necessary he himself would give the other half for a period of three years.

CHANGED PLAN.—The same young woman who for three years had looked forward to the time when she



REV. J. R. DENYES AND BALOK ARPASAD,
Pastor of the Malay-Speaking Church at Pasar Senen, Batavia, Java.
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would start for the field was accepted by the Board, and arrangements were being made for a series of farewell rallies in the Conference. Within three weeks of the sailing time, because of serious illness in her home, the writer was led to give up the going and the appointment of Miss Naomi Ruth, of Indianapolis, was transferred from Penang, where Bishop Oldham had expected to send her, to Batavia, to work among the women of Java.

BEGINNINGS.—The beginnings of this phase of the work had been made by Mrs. Denyes in her own home, and she had already gone beyond her strength in trying to meet the demands upon her as the wife of a missionary. A small room had been fitted up in the missionary's home and three women were studying to prepare for the work of a Bible reader. Two days a week and at night one came for instruction, the other two were in the Bible training school most of the time. Much has grown out of the small beginnings made by Mrs. Denyes, and although she has been forced, because of the pressing duties of her home and her children, to give up some of the work, yet she still assumes the leadership in the woman's work and has left her influence in all of the stations.

MISS RUTH.—Miss Ruth came from her home in Indianapolis and spent one week in farewell rallies, meeting and greeting many of the young people in the Leagues about Pittsburg. It was a blessed week of service for the Master as we went among the Leagues and felt the pulse of the chapters throbbing a little more firmly for Java. The Leaguers were in-

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deed reviving their thought for the work in the sending forth of Miss Ruth. Her sweet Christian life left its benediction everywhere. The farewell message she gave the young people encouraged them to increased endeavor on behalf of Java. "You have driven further the stakes and tightened the ropes, be true to your part, in intercessory prayer for Java."

SAILED.—On the morning of November 26, 1908, Thanksgiving Day and birthday, Esther Naomi Ruth bade farewell to the home circle and went to New York, from which point she sailed November 28th, in company with Bishop and Mrs. Oldham.

FIRST IMPRESSIONS.—An interesting account of her trip and her first impressions of the field are given in her letter in Appendix B. Miss Ruth has readily learned the Malay, and is able to do much visiting among the people telling them the good news of the Gospel.

AT WORK.—One of her experiences, of which she has many, will serve to show the opportunity for service which abounds everywhere: "She is only a little, solitary grandmother, but there is a day coming when 'the humble shall be exalted.' A short time ago when one of our women became a Christian, Eda first brought attention to herself by her opposition to her long-time friend. She would have no more to do with Mary. But at last, her heart and conscience aroused, she could stand it no longer, and she turned again to Mary to inquire concerning her new faith. Having attended several successive Church services, she also decided to follow Christ.

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“One day, however, when I called at Mary’s, Eda did not appear as she had done previously, when she knew that I was calling in the neighborhood. I therefore went to her home to make sure that all was well. It was but a few moments until, with quivering lip and tearful eyes, she said that after all she could not be a Christian. Her son did not encourage her; she was poor and helpless; and then, anyway, she had no learning. She was very sad and discouraged, but I began at once to lead her to her best Friend. Finally the true light began to break into her clouded heart, and relieved smiles played over her tear-stained face. After prayer together, kneeling on the bare dirt floor, she said, ‘When may I become a member of the Church? Sunday night?’ The other day she said to me, ‘Whenever I hear the story of Jesus’ death and resurrection and remember that it was for me, I can not refrain from tears.’ I am assured that here is one more immortal soul to shine to His glory throughout eternity.”

SIEMA.—Mrs. Denyes sends us the story of Siema. How many Siemas yet await the touch of the Christ? “There was a prayer-meeting in the little church at Tanah Abang and as Siema walked down the street she was attracted by the sound of singing. As she reached the door she stopped to listen. Surely the preacher was speaking of something that was lacking in her life. She thought of the tumult in her life and wondered if the joy and peace of which the preacher was speaking were possibilities for such as she was. For Siema was like thousands of other

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women in this land, a Mohammedan woman living with a Chinaman.

“When the meeting was over she asked one of those present, whom she recognized as a neighbor, if one must pay to attend such meetings, for she wanted to hear more of the way of life. The next meeting found Siema among the women listening with open ears and heart, for she would not lose a word of the good news. And so Siema became a Christian. Six weeks passes and there came a time of temptation. She wanted to be baptized and take her place among the Church members. But the man with whom she was living was not her husband, and he would not marry her as a Christian. Entreaties were in vain, and she came to realize that she must make her choice between him and Christ. With no persuasion from the missionary, and indeed without his knowledge, she decided for Christ, which to her meant the putting away of all sin. The so-called husband was left and she started out in the world to make her own way, without money or friends. Her time of probation is over. She has thus far run well. On New Year’s day she came asking that she might study and prepare herself to become a Bible woman. She is proving an exceedingly bright pupil, taking readily to all her studies, living humbly without the luxuries that might have been hers, and looking forward joyfully to the time when she can go to teach others of the love of God.”

SPECIAL SERVICES.—Special services are held by the missionaries at the Churches as they are able to

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concentrate the forces for revival effort. A series of such meetings was held in June at the Church in Pasar Senen. Mrs. Denyes and Miss Ruth both send incidents of the revival which tell us of the work of the Spirit in the hearts of the people.

PERSONAL WORK.—“Seated in a little shop, frequented by customers, we talked with a little Chinese woman, who for some months had been a professed Christian. As we talked, we felt the Holy Spirit was dealing definitely with her heart.

“Presently the question was directed, ‘Shong In, do you know Jesus as *your* Savior? Has He come into your heart?’

“Evasively she replied, ‘Yes, I believe in Jesus, but I do not yet understand much because I can not read.’

“And so again, prayerfully, we inquired, ‘But Shong In, have you opened your heart to Him, asked Him to forgive your sins and to dwell in your heart? Has He come?’

“There was a moment’s silence, and then, suddenly, her head dropped to the table, and she began pouring forth a most earnest prayer that Jesus would wash away her sins and give her a new heart. Yes, she really prayed, prior to that she had only repeated the Lord’s Prayer from memory.

“After some instruction, she looked up with a glad smile, saying, ‘Yes, He has come, given me a new heart, and I am so happy.’

“Her prompt testimony at the Church that night, and since, rang clear, and on the closing night of the

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meeting she and her husband, according to their own request, were united by Christian marriage ceremony, were baptized and received into full Church membership."

WORK OF BIBLE WOMEN.—"The revival services began and at the close of the first service three Mohammedan women, all strangers to the missionaries, rose to ask that they might have the prayers of the Christian people that they too might realize the saving power of the Christ. Mohammedan women are not so easily reached, and it seemed strange that they of themselves should have found their way into a Christian service. But the next morning, when our Bible women were called together, the secret was revealed. 'Oh, yes,' said one, 'they are women that I have been teaching for some time.' And again I realized that if women of Java are to be reached and won for Christ, it must be largely by those of their own race who have themselves found the light. Amina is sixty years old and a cripple, but after a year or more of study, she is leaving our training school to spend the remainder of her life in telling the gospel story to her own Mohammedan people. Here, briefly, is her story:

THE STORY OF AMINA.—"She grew up from childhood in and near Batavia. As so many, many of the native girls are, she was led astray by a European, whom she 'followed' for many years; but on his return to Europe she went back to her village. Soon she met an African whom she 'followed.' He treated her kindly, as these people understand kindness, provid-

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ing her with food and jewelry. But on his death, the unsatisfied want of her life, which all these people have who do not know the love of Christ, led her to start on that long pilgrimage which thousands make every year to Mecca. In Mecca Amina hoped to find rest and peace. The pilgrimage was made and all her savings, three thousand guilders, were spent, but Amina returned weary of heart, for she had not found peace. She was now a qualified teacher of Islam, and for years she found her livelihood in this way and was honored by the name Ma (mother) Hadji.

“One day as she found her way through her village, a little more sad, a little more weary, because of the emptiness of her life, she sought work at the home of a native Christian. There she first heard of the One who can satisfy. Soon she found her way to the native Church where she accepted Christ. It was no easy task for one of her age to master the a, b, c, but persistence and humility have conquered, and she is now a Bible woman. Not very much learning, it is true, but she has as dauntless courage and rich experience, and she promises to be a strong power for good.”

RESULTS.—Thus we see the earnest efforts of the missionaries are bearing much fruit. The hearts of the native workers and the missionaries rejoice over these who are being won to the Savior. The earnest, prayerful testimonies offered in the services and the daily living for Christ is rapidly laying a strong foundation of the young Church in Java. The account of the work in the mission would scarcely be complete

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without reference at least to the special Christmas services.

CHRISTMAS BOX.—Each year since the opening of the mission there has been packed and sent to the field a Christmas box. The young people have tried to send the things most desired by the workers, and the gifts have made possible much Christian cheer in those places where the Christmas carol has but recently been sung. Opening Christmas boxes and getting ready for Christmas in a mission is a serious business, even though it have its pleasure and joy. Everything in the boxes that have come from across the seas must be classified and sorted. The missionaries begin by clearing off the tables and chairs and laying out the floor in sections ready for the gifts.

Broken toys are laid aside to be repaired and given out during the year where they will do the most good, for they must not be used at the Christmas time. The cloth must all be measured and marked and classified according to its suitability for use by the different nationalities. When all this is done, the lists of the members from the various Churches are brought out and the toys and cloth are selected and marked with the individual names, and packed away to await the time of distribution. Such are the preparations of the missionaries in Java, as they look forward to the Christmas time.

CHRISTMAS SERVICE.—Mr. Denyes describes one Christmas in the mission and the others have all been similar.

Christmas entertainments began on the twenty-

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fourth and lasted through to New Year's Day. The service at each church was characteristic of the nationality of the members of that church, but as it would be impossible to attempt to describe them all, I will confine my descriptions to the services held in the church at Pasar Senen, Batavia. This church is a rented house, long and narrow and low, with no openings for light or air save the doors at either end. The doorways and walls were decorated with wreaths and palm leaves and Berean scroll pictures, and in the middle of the front of the church was a large Christmas tree, glittering with tinsel ornaments sent in by the American consul. By 7 P. M. the room was packed to its utmost capacity. The crowd on the outside effectually stopped the entrance or exit of air, while the heat was intensified by several large lamps and two dozen blazing candles. The crowd was hot but happy. For the most part the men stood up around the back, the women occupied the body of the house, and in front forty little bodies wriggled with joy in the steaming atmosphere.

In this crowd were about as many nationalities represented as in a Peace Congress. The language common to all was the Malay, though a dozen different tongues were represented. More than half the people were Mohammedans or ex-Mohammedans. The preacher and his family are real Malays. One exhorter and his family are Javanese. The other exhorter is an Ambonese from a little island off the east coast of Java. A very active worker in the Church is a young man from the island of Timor, down to-

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wards New Guinea. There were present also a Battak and his wife from Sumatra, from the country where years ago the American missionaries, Munson and Lyman, were murdered. A West Indian Negro and a Dutchman brought their Malay wives. And there were also Hakka, Chinese, Hokien-Chinese, and Straits'-born or Baba Chinese, etc. Sitting well up in front was a Malay woman who had been a hadji for eighteen years; that is, she has been to Mecca, and has been a teacher of Mohammedanism. But three months ago she came in contact with one of our Christian families, and she has given evidence of real conversion.

“At 7 P. M. the candles were lighted on the tree and the program began. The ‘old, old story’ was read and explained by the missionary. Then a modest little Malay girl of twenty years, with a sweet voice, led the children in a Christmas song. This was Anna, the teacher of the boys’ day school. Then, as afterward, in her own quiet, gentle way she told them the meaning of the Christmas time, one could not but thank the great Heavenly Father for the transforming power of His grace.

“When the preacher asked the children if they were thirsty and could drink some lemonade, there was a prompt and hearty response. So lemonade and cake were served. When order was restored there was a short address by an ex-Roman Catholic Javanese, and another by Peter Pietersz, the Ambonese exhorter. Three years ago Peter was a drunken ex-



THE FIRST MALAY METHODIST QUARTERLY CONFERENCE,
Nathanael and his People at Kampong Sawa.



THE NEW CHURCH BUILDING ERECTED AT KAMPONG
SAWA IN 1908 AT A COST OF \$100, GOLD.
A similar Church is badly needed at a village some miles from there.
Rev. J. R. Denyes and Nathanael. *See page 105.*

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soldier with a wooden leg, who eked out his pension by singing vile songs to the accompaniment of a cracked accordion in the native sections of the city. But mercy found him and saved him. To-day he is untiring in his efforts for the salvation of the people around him, and the Lord has blessed his efforts with the conversions of several Mohammedans, among them the hadji woman mentioned above.

“So ran the program, songs, prayer, addresses, and lastly, presents and a vote of thanks to you in the homeland.”

The song of the angels so many centuries ago, “Behold, I bring you good tidings of great joy,” is yet but faintly echoed in beautiful Java. Let us be increasingly thankful that the song increases in volume and that each Christmas time more and more are hearing of the Christ child.

MAGNITUDE OF THE WORK.—The work in Java is limited only by the inability to enter the villages already wide open to the missionary. God never called a young people to a greater task or to a larger problem. The evangelization of Java is a big proposition. The fields are indeed white to the harvest. The eight American missionaries, with their sixteen native helpers, doing the work of the mission in the ten native schools and fifteen preaching places, have gathered about them three hundred members and probationers. This is not the whole of the story, for monthly the situation is changing. Statistics can not tell all, they but state some facts. The workers, our substitutes on

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the field, are giving their best service in the telling of the Story and the uplifting of the Cross in this land of the Crescent. We who must uphold their hands by prayer and gifts must see to it that we give our best here in order that the best may come to the Kingdom in these dark places where others labor. And is our best too much?

CHAPTER VIII.

OPPORTUNITIES AND NEEDS.

BEGINNING.—From the very beginning the work in Java has been one of open doors on every hand. The missionaries in India were destined to wait and labor many years before baptizing a convert. In China the gospel was preached ten years ere the first follower was received. Mr. Denyes at his farewell service in Pittsburg said: "This is your time of trial. Waiting for the beginning of the ingathering of souls will try your patience, as it will mine." In one city in Java a Dutch missionary worked for six years and at the end of that time was transferred to another place without having seen a single Chinese or native convert. Another missionary came and worked for sixteen years and still not one had been baptized.

Bishop Oldham told Mr. Denyes as he left Singapore for Java, "You will do well if you get into Java by the beginning of 1906." No one expected quick returns or early results from the first efforts. Two years after the opening of the work in Java the Bishop in an address before the Pittsburg young people said: "Was ever seal of God so manifestly set upon a mission as this! God, in His mercy, knowing that young Christians may 'grow weary in well doing,' is giving

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such early fruitage as I have never seen in a Moham-medan land.”

OPPORTUNE MOMENT.—Java was without doubt entered for aggressive missionary conquest at the opportune moment. “There is no part of the Malaysia field that offers such opportunities for a wide spreading movement as Java.” So wrote Dr. West after his first official visit to the mission.

IMPRESSIONS.—Dr. Goucher, so helpful and so interested in the beginning of the movement, included Java in his visitation of the mission fields during the India Jubilee. In a letter to the writer soon after his return home, he said: “The work is developing in Java very rapidly; in fact, I know of no field which, for the time it has been opened, has made such progress. The investment is a good one and well worth following up in a generous way. Its opportunities are almost boundless. I have visited no field in all our mission work that seemed to me so thoroughly ripe for cultivation or that has made so great a record in so short a time.”

Another Jubilee visitor took a run over to Java, Dr. J. Sumner Stone, of New York City. In writing of his impression of the Java situation he tells us: “I came away convinced that Methodism has nowhere a better opportunity for a new and mighty work. Climatic conditions are favorable, and the population is ready for evangelization. The Chinese in Java are kindly disposed to Christianity and some of them were converts in China. They are ready to co-operate in establishing the work. Mr. Denyes is

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winning his way among all classes." Bishop Oldham, giving a report of things as they now are in Java, says: "Ponder the sentence, there are almost weekly baptisms already in a Mohammedan land. When the full force of this sentence enters the mind and heart of the people at home there will be heartfelt thanksgiving for the demonstration that,

'Jesus shall reign, wher'er the sun,
Doth his successive journeys run,'

for this demonstration, as yet in the small, is the prophecy of conquest in the large, and the conquest of the Crescent is the sternest enterprise upon which the followers of the Cross will enter before the end comes."

The missionary himself writes, "I am simply compelled to turn my eyes away from the opportunities that thrust themselves like open doors on every hand." Oh, the pathos of the unused opportunities!

ONE OPEN DOOR.—A short time ago one of the Christians went out ten miles from Batavia to a village where the relatives of his wife live; he called the people together for a meeting in the home of his father-in-law, who is himself a Mohammedan. The house was filled. He talked with them till 2 o'clock in the morning, showing them the difference between their religion and Christianity. At 2 o'clock he asked those who were willing to enroll themselves as learners, provided a teacher would be sent to them, to give in their names. Fifty-six adult Mohammedans gave in their names, but there was no money in the mission budget to permit of the employment of a teacher.

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This is not an isolated case—there are many opportunities such as this coming to Mr. Denyes.

A PRESSING NEED.—A pressing need is the ability to enter these open doors and put a pastor-teacher over these groups of people. One hundred dollars a year will support one of these pastor-teachers.

Several years ago, Dr. Goucher, far-seeing statesman that he is, most profoundly affected the course of the Methodist mission in India by creating a body of day schools, whose teachers were all preachers of Christianity. The fruit of these schools has been seen in the revival which still abides in India. Java awaits, so says Bishop Oldham, another Goucher who will sow the fertile soil of Java with humble Christian schools.

RECENT DEVELOPMENTS.—Another opportunity that has to do with the school life in Java is of recent development. In Netherlands, India, there are large numbers of very intelligent and progressive Chinese. There are many organizations among them—the one which is so important a factor in educational life is the Liong Hwa Hwe Koan. When these people, who, through their organization, stand for the promotion of education and patriotism and who grant religious freedom, become Christians, they will be stanch, firm followers.

Through the plan of Anglo-Chinese schools of the Methodist Episcopal Mission in the Straits Settlements much sympathy with educational mission work has been aroused. This is shown by the fact that recently the organization petitioned the mission to supply a

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principal for their English school in Batavia. They will pay the salary, also they have requested the district superintendent to act as inspector of their English department. Thus a door of great opportunity swings open to the Christian Church. Shall it be entered?

Within the past year a new means of approach to the Javanese has come through the "Budi Utom." This organization is summoning the people to follow after education and so prepare themselves the better for their part in life. "It is the first streak of a new dawn and the Methodist Church must prepare herself for the labors of the new day."

Where five years ago the schoolhouse would not be permitted, it is to-day demanded. Urgent calls come for the teacher. Mohammedanism is not prepared to meet this new demand. This is the day of opportunity for the Christian Church.

NEED OF A MEDICAL MISSIONARY.—It has long been the experience of those who labor for the gospel in Mohammedan lands, and consequently who have studied deeply into the questions and problems of work in a Mohammedan country, that the greatest entering wedge of all is through the medical missionary. From almost the time of Mr. Denyes's first letters the Christian physician for Java has been mentioned. The need is becoming more and more apparent, and more urgent are the demands being pressed upon the home Church for the sending forth of the first medical missionary from America to this virgin field.

A man who was about to build a home on a beau-

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tiful terraced hillside discovered on a near hill a certain kind of stone which he desired for the foundation. Workmen were engaged to dig out the stone, but their efforts were fruitless. All attempts at finding a place to secure a leverage and to be able to break the stone were unavailing. The word came to the man—the stone is one solid mass, it can not be broken. He desired it very much, and again insisted that the workmen should look further. Again they returned to him, reporting the hopelessness of the task. Then he himself went to the hillside. He spent many days looking carefully for a crack, a crevice, an entering wedge. Almost in despair, he at last began to tear away some vines and clinging verdure and continued his search. After days of toil he was rewarded by finding a small opening barely large enough for the entrance of a wedge, but large enough when the tool was used and the power applied to be the beginning of the breaking of the solid mass of rock.

There is a seam in the rock of Mohammedanism into which the missionary doctor may go, and there as he uses the chisel of love and sympathy and compassion he has the entrance to the darkness of Mohammedanism vouchsafed to no other. One of the greatest opportunities for Christianity in Java awaits the coming of this medical missionary.

As one of the July days of the past summer was drawing to a close, a band of Christian workers sat on "Round Top," not at Northfield, but in a Pennsylvania town. Hymns of praise and prayer had been floating out on the evening air—now the leader of the

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evening vespers was speaking. The sun, as though loathe to sink behind the beautiful Blue Ridge hills, tarried in all his gorgeous splendor. The writer sat with the little company and yet not of the company. On the opposite hillside was the foundation and beginnings of a new hospital, below was the waiting village in which lived the folk who some day would be carried by ambulance and cot within the wards of that hospital to be cared for by nurse and doctor. The likeness to the site in Java awaiting the hospital and the other buildings was in the writer's mind. The villages lay below that waiting site in which were people in greater need of medical attention and air, and yet the site was still untouched by mason's spade or carpenter's tool.

The cry from the missionary for the immediate occupancy and the coming of the medical workers sounded above the evening's message that night. The vision of the hospital, the preacher's training school, the hill school nestling against the waiting hillside in Java became very real.

May it not be many months until the doctor and his wife are on their way to Holland to qualify under the Dutch Government for certificate to practice medicine under the Dutch flag, and after six months or a year in Holland to proceed to the isle where such an *unparalleled* opportunity in a Mohammedan land awaits them.

BETTER EQUIPMENT.—The increased numbers in which inquirers are seeking the mission places of worship makes a much felt need of better equipped build-

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ings in which to meet these peoples. Chapels may be erected for \$150 to \$200 gold, that will do service for twenty years and seat one hundred and fifty people. Let not the progress of the missionary among these people be stayed for lack of equipment.

SUPPORT FOR NATIVE WORKERS.—The opening of the small chapels and preaching places and the appointment of native pastors to supervise and do the work in the absence of the missionary at other stations creates a need for the support of native preachers. This need will constantly be increasing and is a most necessary part of the work. The great mass of non-Christian peoples must be reached by the native workers. It remains for the Christian Church to see that funds sufficient are sent to the field, that no little group of inquirers need be turned away because of the lack of funds to supply a native pastor at \$100 a year.

Think of the unused opportunities when the missionary must say, We can not care for you now. Think of the heartache of the missionary, of the heartache of the Father of all missionaries and of the Father whose only Son died on Calvary's Cross in order that those natives might be saved. "Not yet ready for you." Shall that be the answer of the Christian Church in the face of the present opportunity in Java?

WORK AMONG THE WOMEN.—With the beginning of the work among the women, there are two needs felt which for the time at least are greater than others: One is a Bible readers' training school, where the women who come into the Church may, if they desire,



OTTO A. CARLSON.
See page 110.



BISHOP W. F. OLDHAM.
See page 92.

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be taught to do the house-to-house visiting and work among the women and girls of Java. The women and girls in Java shall know of Christ in proportion as His story is told them by the Christian women of America and the Continent. The women must reach the women. Hence the necessity of preparing these native women and girls who are early gathering into the mission. A beginning has been made toward a fund for a training school, Miss Ruth's friends having sent her two hundred dollars toward the meeting of this need.

SUPPORT OF BIBLE WOMEN.—The second need, the support of Bible women, is a natural outgrowth of the work of the training school. When these women are prepared to go from house to house we of the West should make it possible for them to live and to teach their sisters of Christ. Sixty dollars a year will support a Bible woman and thirty dollars a year will keep a girl in training in the school.

A MISSIONARY HOME.—A missionary home in Batavia, Buitenzorg, and Tjisaroea are needs which have been felt since the beginning. If the mission owned its own property the payment of rents for the houses and Church buildings would cease to draw on the annual budget and it could be preserved for the entrance of new work. The only property owned is the Church property at Buitenzorg, and it has still a small debt on the building.

KEYWORD.—Urgent needs and boundless opportunities await the Christian Church. "*Giz ang hati*," "joyous," "eager hearted," is the keyword by which

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the native Christians express themselves when speaking of the new faith among them. Shall not the people of the West, to whom they look for sympathy and help, show them that the spirit of Christianity, whether in the Orient or the Occident, is "joyous," "eager hearted" everywhere, and joyously, eagerly give themselves to the doing of the task?

DIVINE LEADERSHIP.—Divine leadership has been the dominant characteristic of these first years in Java. A living Christ and One who is ever present is in command of this work. He laid the command on His children and they went. They went expecting to find walls to fell, and lo! the walls are down. He throws open doors on every hand and gives glad opportunities of progress.

The beginnings mark divine leadership. The greatest need in the work to-day, both from the standpoint of the home base and of the field, is *divine leadership*.

A PASSION.—The evangelization of Java can not be an impulse, it must be a passion. Many of "the other sheep" He has, that must be brought before there can be one fold and one shepherd, are in Java. There must be the divine passion and the divine compassion of the Shepherd of souls who seeks "till He find it."

"O tender Shepherd, climbing rugged mountains,
And wading waters deep,
How long wouldst Thou be willing to go homeless
To find a straying sheep?

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'I count no time,' the Shepherd gently answered,
'As thou dost count, and bind
The days in weeks, the weeks in months; my counting
Is just until I find.'
And that would be the limit of my journey.
I 'd cross the waters deep,
And climb the hillsides with unfailing patience
Until I found My sheep."

So in Java it must be the passion to seek until we find the sheep. We are in partnership with Him who led into Java, and He must always be the senior member of the firm. *Java for Christ in this generation* is not an idle dream. It may be a blessed reality.

FAITHFULNESS.—But one thing is required, not only of those who under God were promoters in the first days, but of those who have now put their shoulders to the wheel and of those who will give themselves to the task, that *one thing is faithfulness*. At the battle of Marengo, Napoleon's drummer boy was ordered to beat a retreat when the battle seemed lost. But instead the boy cried out, "Sire, you never taught me to beat a retreat, but I can beat a charge."

"Beat it then," responded his commander. The sound of the charge went down the faltering line, the company rallied, and won the victory.

There have been crises in the Java work. There have been those who ordered a retreat to be beaten, but, thank God! "the Pittsburg youngsters" stood firm in those hours. There is no retreat to be sounded. The charge of the ages sounds, "Go disciple My people." The One from whose lips came the command

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has never ordered a retreat. The challenge comes across the waters, "Come, for all things are ready." To most the answer will mean but the giving of money and prayer to support the work; to others it will mean the giving of self to go and strengthen the hands of their pioneer American missionaries in Java and the doing of the ever-enlarging work among those Mohammedan peoples. God's call is forward. Whether it is ours to share the ministry of prayer, the ministry of gifts, or the ministry of self, He Himself will show. The day is coming when far-off Java, resplendent in the beauties of nature and rich in tropical wealth, yet darkened by sin and bruised in following after other gods, shall

"To Him all majesty ascribe
And crown Him Lord of all."

How large a share the young people who began the work will continue to have in the bringing of this glad day in Java will depend on their faithfulness to present opportunity. The task is before the Church, The Cross or the Crescent in Java. Jesus Christ or Mohammed for Java. What shall the answer be?

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APPENDIX A.

REPORTS OF THE JAVA WORK FROM THE MINUTES OF THE MALAYSIA ANNUAL CONFERENCE.

SINGAPORE DISTRICT.

“The Pittsburg Conference has undertaken to raise the sum of four thousand dollars a year for five years in order to open new work in Malaysia, and they have selected Brother Denyes as the man whom they wish to do this work. Northwestern University has also promised to raise a sum to assist in the same work. The most of the money for the first year is already in the bank at Singapore. These facts make plain to us that the Church at home is demanding that the world be evangelized, and it behooves us to see to it that we carry out their behest while we remember, too, that in so doing we are fulfilling the command of the Lord Himself that we ‘disciple all nations.’ ”

B. F. WEST, *Presiding Elder.*

(The above was taken from the Minutes of the thirteenth session of the Malaysia Conference, held in Kuala Lumpur, February, 1905. It was at this Conference that the appointment of Mr. Denyes to Java was read.)

1905.

JAVA.—I went with Brother Denyes to Java in March. We went to Batavia, got our six months’ permits, and proceeded to do the island. We went by

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train to the far eastern end of the island, to Sourabaya and then went down to Lawang to visit Mr. Penninga, the British and Foreign Bible Society agent, with whom we took counsel. We then visited Modjowerno, the most successful mission station in the whole of Java, then to the north coast, Samarang, to see the work of the Salvation Army, then to Central Java, Djokjakarta, in the most densely populated part of the island, and from there back to Batavia. We studied the situation for several days, and the net result of our conclusion was that we ought to begin our work at or in the vicinity of Batavia. Application was made to the government for permission to establish our mission in the island. We held a service in the English Church at Batavia and daily kept gathering facts. We found that Java has a population of over 32,000,000, there being 277,263 Chinese among these, that there are 14,089 Christians all told, that the Christian Reformed Church, the Java Committee, the Salatiga Mission, the Baptists, the Salvation Army, and the Nederlands Missionary Society were at work in the island. I then returned to Singapore, and left Brother Denyes to study Dutch and the problems incident to opening a new mission.

Brother Denyes reports as follows in regard to his work in Java: "The real work in Java began when I returned from Singapore with Mrs. Denyes and the children in the middle of July. We reached Batavia July 23d, and remained there two weeks, while looking for a house in Buitenzorg. We have thus had less than six months in which to work. During that time we have held a regular weekly service in the English Protestant Church, Batavia. The attendance has been small, but there has been some spiritual advance. In Buitenzorg we were unable to open a church at once, as we had no permit from the government. By the time this came we had gathered around us a

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little group of six Chinese, two women and four men. On the fifth of November these were organized into a Church, the First Methodist Church of Java. This Church has grown until now there are twelve probationers. A good building has been rented in a suitable section of the city, and the prospects of a rapid increase in membership are good.

On the 12th of November I took over an independent Chinese Church on the outskirts of Batavia, baptizing eleven adult Chinese. This Church was the result of the work of a Christian Malay man, who had started a little school for boys and girls. As he became acquainted with the parents, he taught them the gospel. This Church has now a membership of fourteen full members and eleven probationers. There is also a school of fourteen boys and girls.

Mrs. Denyes is teaching ten women to read romanized Malay, and has also one woman who is giving her whole time to study, with the intention of becoming a Bible woman. We have one young man already in the Bible Training School in Singapore preparing for the ministry, and another will probably go during the coming year.

We have been obliged to spend considerable time this year on the study of Malay, Dutch, and Sundanese."

The vision which was shown Brother Denyes has more than materialized, it has grown with the months, and now beckons us on to greater things than the most sanguine hoped for.

B. F. WEST, *Presiding Elder.*

WOMAN'S CONFERENCE.

Greetings to the Woman's Conference of 1906: This is the third Conference in succession that I have been obliged to miss, and I feel very keenly the loss

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of fellowship and counsel of these gatherings. But the expense of traveling was too great to warrant my going this year.

My report is certainly one of beginnings, for we have not been in one place long enough to really accomplish much. The first six months after last Conference I remained in the boarding school to help Mr. Pease while Mr. Denyes was away on the initial trip to Java.

On the 23d of July we reached Java, happy to reach the field to which we had long looked forward. We spent fifteen days only in Batavia before going on to Buitenzorg, where the bishop had advised us to live. Although I could not but feel that the good of the work required us to live in Buitenzorg, yet I longed to stay in Batavia. There seemed to be so many opportunities there, especially among the English people.

Our stay in Batavia left many pleasant memories. Beautiful flowers, prepared for our arrival, certainly made us feel that a welcome was awaiting us. One day I stepped into the bank and you may imagine my delight when I was greeted by one of my old Singapore boarding school boys, Sian Hock. We gladly accepted his invitation to visit his beautiful home and meet his wife and family. It was a pleasure to sing again the songs we used to sing together in Oldham Hall. And how I enjoyed the afternoon that In Teck spent with us. After these years the life at Singapore had not been without its effect. "I simply can not work on Sunday," he said. The habit of Sunday observance had been so impressed upon him that he would not work on that day.

At the end of two weeks we moved to Buitenzorg. We had been up a few days before and purchased a bed and a table and rented a house. It was a rather



E. NAOMI RUTH.
See page 121.



JAVANESE WOMEN.
See page 140.

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limited supply of furniture, but we were anxious to get into our own home, although I had many misgivings as I thought of housekeeping in a strange land with a strange people. But imagine our surprise when we entered our house to find it fitted up with tables, chairs, and almeirahs, etc., kindly loaned by a neighbor. So we lived with our neighbor's furniture until we could have some made. We were indeed grateful for the help of these kind friends.

These six months have been very full. Language study has taken up much of our time. Our Malay has had to undergo many changes, and Dutch has had to be studied. We have hardly made a start in Sundanese, as all the Sundanese must be learned through the medium of Dutch, therefore the Dutch must come first.

Soon after we reached Buitenzorg, a Chinaman came to Mr. Denyes wanting to become a Christian. He had heard about Christianity in China, and now he wanted to learn more. His wife came with him. I asked her if she, too, wanted to become a Christian. She knew nothing about this religion, but she was willing for her husband to join and she would learn. So two days a week the wife came to me, while the husband with other men came at night to Mr. Denyes. Then the woman became so interested that she also came at night. In this way she made marked progress, and has now finished the primer and reads the hymns freely. She is forty-two years old. The other day her husband said to Mr. Denyes, "My wife is much more patient in the house since she was converted." This couple seem to have really accepted Christ not only with the head, but with the heart also.

Soon after this woman, Si Cheng, began to struggle with her a, b, c, a cousin, a widow forty-seven years old, came to stay with her. She, Sin Neo, wanted to be taught also. When she was a very little girl her

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uncle had begun to teach her the alphabet. But before she had mastered all the letters, her uncle died. Now, after forty years she had come to finish her alphabet, and, I trust, to learn of Christ. After two months she felt that she must return to her daughter and work, but seeing in her what I thought the making of a Bible woman, I proposed that she remain with me and prepare herself for teaching. She stayed, and for the last two months has been giving her whole time to study. She lives in a little room in our servants' quarters and is making good progress in her studies. We are praying that she may grow into a real worker in this needy field.

Our Sunday evening services were held in our own home until November 19th, when we rented a building in the Chinese section. Since then we have, beside our Sunday service, three week-night meetings. These meetings take the form of a Sunday school. After the opening exercises the men go to another room, while the women and girls remain with me. We have in the woman's department an average of ten in attendance. The Bible stories are ever full of interest to them, and even the primer has a charm, as they can now all read some. Most of the women are Mohammedans, but we have hopes of leading even them to the Saviour. One of the Mohammedan women, the wife of a Chinaman, could not be persuaded to attend our services at first, although her husband was a probationer. Her husband took home a catechism which she read. Then she ventured to attend a service. The next morning she told her parents that she had read about Christianity, and that then she had gone to church and heard about it, and that she was persuaded that it was a better religion than Mohammedanism. Persecution followed this and she stopped attending the services. But this morning she was at our home with her husband and said she wanted

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to wait one month more, and then, if all was well, she would be married to her husband according to Christian rites and become a Christian.

With the English people in Batavia I have hardly become acquainted. I have enjoyed the little I have been among them, but distance and expense limit possibilities of work. We had a pleasant and profitable Christmas service which was well attended.

Our Chinese Church at Karet I have been unable to visit because of the distance, not being able to leave the children. There are only two women members there and twenty-five men. They certainly need help.

A mission in a new country abounds in problems and perplexities not always easy to solve, but we have great reason to thank God for His manifest presence with us.

Your fellow-worker in His service,

MARY OWENS DENYES.

1906.

SINGAPORE DISTRICT.

JAVA.—At the time of the Annual Conference a year ago there were in Java two native Methodist Episcopal Churches with thirty-nine members and probationers, a beginning of a woman's training school and a weekly English service. This Conference year closes with five native churches, three day schools, a woman's training school, and a regular service for the English people of Batavia. The aggregate membership is forty-nine full members and one hundred and eighty-five probationers, exclusive of some sixty baptized children under ten years of age, and sixty children in our schools.

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Because of the inaccessibility and petty persecutions we found it wise to abandon our church at the village of Karet during the latter part of the year and open a station on the main road a short distance away. Many of those on probation have become frightened and we have lost them, but those who had been baptized are for the most part still faithful.

At Buitenzorg the Church has had a good year. There has been no large increase in membership, but there has been a steady growth in intensity of spiritual life. Dr. West visited us in August and held a week of special services, which were very helpful to the people. In May, Khu Chiang Bi, of Penang, was transferred to Java, and put in charge of the Buitenzorg Church. The congregations have been large and the interest good, and I anticipate a rapid and solid growth during the year.

In April, 1906, a preaching place was opened at Pasar Senen, Weltevreden, and Balok Arpasad was put in charge. He is a Malay, but his congregation is made up of Hakkas, Babas, and Javanese. This congregation has grown very rapidly and the people are loyal to the Church. The preacher is a good speaker and an untiring pastor.

In connection with this Church there is a co-educational school where the Malay language is taught. There are twenty-five boys and girls in attendance. The teacher is the niece of the pastor, an eighteen-year-old Malay girl. Among the pupils are eight children of Mohammedan parents.

About the 1st of June another preaching place was opened at Tanah Abang, also under the care of Balok Arpasad. A number of those who had left Karet were gathered into this Church and made the nucleus of the new work. But it was soon found that the people of Tanah Abang were Hokkiens with but

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little knowledge of Malay. About this time a young Hokkien man from China applied for work and was taken on trial. After two months with Chiang Bi learning Malay he was put in charge at Tanah Abang. For a new man he has been fairly successful in reaching the people.

During the year we took over a Malay congregation that had gone out from the Roman Catholics. There were about seventy adults and thirty-five children. They were all taken on probation only. They are fairly true to the legal requirements of Christianity, but have little grasp of real spirituality. Already, however, there has been a distinct advance in religious activities. Men who have not been to Church for years are coming again, seeking to be reinstated as Church members. I have taken in direct from Mohammedanism some five or six adults and a number of children.

The last station to be opened was at Tjisaroëa, fifteen miles from Buitenzorg. At this place there is an estate owned by a family of Dutch Christians. At their invitation I went there about the middle of January of this year and formed a little group of seven Christians into a Church, with one of them in charge of the services. A bamboo building 15 by 30 feet was put up, and on the first Monday in February a school was opened with two boys and one girl. By the end of the week there were fifteen Mohammedan children in attendance with the promise of more.

In addition to these appointments we have opened an Anglo-Chinese school at Buitenzorg. There were only six pupils when we began July 1st, but there are now twenty, and we expect a number more after Chinese New Year. We hope to see this school entirely self-supporting by the end of the present year.

The woman's training school started by Mrs. Den-

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yes in 1905 has been kept up, and three women are in attendance. Of these one is about ready for service as a Bible woman.

No brief statement can give an adequate idea of the needs or opportunities of Christian service in the island of Java. The field is open to the gospel and earnest service is certain of abundant reward.

W. T. CHERRY, *Acting Presiding Elder.*

WOMAN'S CONFERENCE.

The report from this corner of the field must necessarily take the form of a statement of the conditions of woman's work and its needs rather than a record of work accomplished, for I am the only one in Java whose report comes to this Conference. There are now in the territory assigned to us five native Churches, one English Church, three day schools, and a woman's training school. There are various Churches and schools situated long distances apart, and some of them are difficult of access. One of them I have not been able to visit even once during the year. There were services in the Chinese Church four evenings each week, and during the first few months I attended almost every meeting, teaching the women to read and sing. There were always from eight to twenty women present and all eager to learn. The women have shown a remarkable constancy in the Church attendance, although there is rain nearly every evening in the year. Some months ago, a young business man began to attend our services. His mother became angry. She begged and threatened and made offerings at the temple. But at last her son persuaded her to attend one service. She came once to see, and since that time has never been absent from a meeting when it was possible to attend.

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She has not yet taken a stand, but recently she was overheard scolding another heathen woman for not allowing her son to be baptized. Two other women have insisted upon their sons becoming Christians, although they have not themselves joined the Church. They are married to men who use opium and they are compelled to support their families, and they feel that so long as they must buy opium for their husbands they dare not call themselves Christians lest it bring discredit upon the Church. We are hoping that the new opium cure will help us to set free, not only the men who use this drug, but also their wives and daughters.

The woman's training school has required a good deal of time and attention. At the beginning of the year we had only one woman in attendance. We now have three. These are all widows of mature years and give fair promise of future usefulness. They have learned to read with some readiness, but we are seriously hindered by the fact that the Malay books which we must use are in Singapore dialect. We are, however, fortunate in that Ah Sow, the wife of our Chinese preacher, has recently come to us and she understands both the language and Methodist methods. I anticipate a good deal of help from her in caring for the women. If we can obtain the financial help necessary for this school there is little doubt but that we shall soon see widespread work among the women of Java.

At Pasar Senen, Weltevreden, from twenty to thirty women attend the services regularly. They are learning to sing our songs and seem to be entering into the real spirit of Christianity. At Pondok Gede, a village some fifteen miles from Batavia, there are about forty women who are probationers in the Church. Most of these have come to us from the

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Roman Church, but six of them have come direct from Mohammedanism. Only a few of them can read, and they all deeply need the training of some one who can lead them into the light of real spirituality.

Our day schools are in the beginning stages as yet. Our Anglo-Chinese school at Buitenzorg is taught by an English lady. The Sundanese school at Tjisaroea is taught by a Malay man. The Malay school at Pasar Senen is taught by a Malay girl eighteen years of age. The most remarkable thing is that they are co-educational, Chinese, Malay, and Sundanese boys and girls sitting together in the same classes.

The great need of the work in Java is a lady who can give her entire time to evangelistic work. There is very great promise of an abundant harvest whenever the reaper shall come.

MARY OWENS DENYES.

Buitenzorg, Java.

1907.

NETHERLANDS INDIES DISTRICT.

JAVA.—The beginning of the Conference year found us with a comparatively large membership of persons who were either backsliders of very long standing or those who had newly come into a knowledge of the gospel. Both classes knew but little of Christianity as a transforming power in the human heart. Moreover, four out of the five native preachers had had no previous knowledge of Methodist doctrines or polity, and but little of personal religious experience. It was therefore decided from the outset to devote the year to the building up and organizing of those already under our care, rather than to the extending of the work. In this we can thankfully

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record some measure of success. In every Church there has been a distinct growth in spirituality, and in the feeling of interest in, and loyalty to, the Church. The preachers are laying more of emphasis upon personal salvation, and the members are awakening to a feeling of responsibility for spreading the gospel. The machinery of the Church is being introduced as rapidly as it can be done without confusion. There is a growing willingness to submit to authority, and an increasing appreciation of the value of method and system in Christian work.

The statistics of this year do not properly represent the work accomplished. Three of the five Churches show little or no increase in membership. This, however, does not indicate either stagnation or backsliding, but rather the holding rigidly to a high standard of moral conduct on the part of members on trial before they are admitted to full membership. It is a fundamental doctrine of Methodism that the vilest sinner may find mercy and soul salvation if he will but turn from his sins and seek the cleansing power of the blood of Christ. Therefore, the Church stands ready to receive all who come seeking admission, provided they "desire to flee from the wrath to come."

The Methodist Church is not merely a place where saints may exhibit their goodness, but a place where the ignorant may be taught, the sorrowing may find comfort, the weak find help to meet the battles of life, and the wicked may find cleansing from their sins. But our experience has led us to feel that many who come seeking admission to our Churches do not as yet appreciate the spiritual side of our religion and can not be truly said to be seeking to flee from the wrath to come. We have, therefore, added a class of members for which the Disciple makes no provision, that is, Inquirers. Persons asking to be received into

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the Church are first enrolled as inquirers for at least two months, and only raised to the class of probationers when they have shown by their conduct that they really mean to conform to Christian teaching. The result of this rule is that at least fifty, who would otherwise appear in the statistics as probationers, do not appear at all, and thus the statistical tables fail to reveal the whole work accomplished. It should be added that probationers who become slack in their attendance upon the means of grace are reduced to the class of inquirers.

BUITENZORG.—The actual total membership in this Church is less by three than it was last year. This, however, does not indicate a retrograde movement, but is due to the working out of the rule of holding people in the class of inquirers till they are ready for entrance as probationers. Eight Chinese adults have been baptized and received into full membership, and about fifteen others have been reduced from the rank of probationer to that of inquirers, and hence they do not appear in the statistics.

The general spiritual condition of the Church is good. A Sunday school has been started. Cottage prayer-meetings are being held, and the members are both earnest and active in carrying the gospel among their neighbors. In the early part of the year the preacher, Khu Chiong Bi, began to go out once a week to the Chinese village, Tjampea, some eight miles from Buitenzorg, and hold services. The interest among the people was so great that we decided to rent a building and make it a regular preaching place. The Christians of Buitenzorg collected the money to buy chairs and lamps. The interest has continued throughout the year, and I believe we shall soon begin to see definite results, although no one has as yet been enrolled.

One very decided advance step has been taken in



A NATIVE CHURCH.



FIRST DISTRICT CONFERENCE OF THE NETHER-
LANDS, INDIA DISTRICT.

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the purchase of a large brick building on the main street of the Chinese quarter of Buitenzorg. This building is well adapted for Church, Sunday school, and native parsonage, and is adequate for a good many years. The Church and day school were moved to the new building on the first of November.

The Methodist English school has suffered severely this year in the loss of the teacher, Mrs. Godwin, whose ill-health made it necessary for her to give up the work. On the 1st of October the school was placed in charge of Unosuki Ogawa, a Japanese from our Singapore Anglo-Chinese school. This school has steadily grown in numbers and will, I trust, become a distinct factor in the social and religious life of that community.

TANAH ABANG.—At Tanah Abang, Batavia, we must record also a small decrease in the membership. There have been no baptisms, and none of the probationers have been taken into full membership during the year. This has been a disappointment, for at the beginning of the year the prospects seemed bright. But this Church has been unfortunate. The membership is largely made up from the coolie class, and these people are continually shifting from place to place. Moreover, the people speak only Hokkien, of which the missionary understands as yet but little. But the worst misfortune came when the native preacher gave up his position to go into business. He has, however, continued to supply the pulpit, though giving no time to pastoral work or to personal instruction. It will be necessary to secure a regular pastor at the earliest possible moment.

PASAR SENEN.—The number of probationers in the statistics last year should have been thirty-nine instead of fifty-nine, for some twenty baptized children under ten years of age were accidentally included in the list. Thus once more the statistics fail to re-

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veal the whole truth. There have been five adult baptisms. Of these, two were Chinese, two Japanese, and one Malay.

The people have grown in grace and in earnestness in seeking the salvation of their own people. Some twenty-five have been received on probation, and about eight or ten will soon be prepared for baptism. A Sunday school has been started and it has an average attendance of twelve children, most of whom are from Mohammedan homes. In connection with this Church is a day school taught in Malay, with an attendance of twenty-one boys and girls. Christianity is made a prominent feature of the school. About half of the pupils are Mohammedans. The school fees more than pay the salary of the teacher, but do not cover the rent of the building.

At this place are a number of workers who are well taught in the Scriptures, and they are being used as leaders of cottage prayer-meetings in the various kampongs. There is a growing interest in the subject of Christianity, and very frequently the native preacher and his helpers meet the Mohammedan priests for debates. As a result a number of Mohammedan Javanese, Sundanese, and Malays have occasionally attended our services and a few enrolled as inquirers.

One very serious difficulty in the work of this Church is the language question. Many Hakkas have become interested in Christianity and come with some regularity. But they understand very little Malay, and we have no preacher who can speak Hakka. I believe a great work could be done if we had a Hakka preacher. During the year the market at Pasar Senen was destroyed by fire, and many of our members moved to other places, but they are for the most part remaining true to Christianity as they understand it.

During the latter part of the year the preacher, Balok Arpasad, and an exhorter, a Javanese, have

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been holding services and visiting the people at an outlying village. Some thirty years ago there were at this place a large number of Malays who became Christians under the teaching of an independent missionary. After the death of this man the missionary society for West Java continued to hold services, but the work ran down, and some ten years ago was abandoned. Recently we have been able to rouse some interest, and five of these persons have asked to be enrolled as Christians. A number of others are considering the question. I am hopeful that before the end of the coming year we shall be able to reclaim a good number of these backsliders, and make them an advance army in a campaign among the more bigoted Mohammedans.

PONDOK GEDE.—The people have not yet sufficiently developed to warrant their being raised to full membership. And yet there has been some advancement. Six children and five adults, all from the ranks of Islam, have been baptized. The people of this village have all had their training under other auspices, and it will take some time to bring them up to Methodist ideals in morals and methods. But they are growing slowly. The village is so far away from Batavia and so inaccessible that they can not be given as much care as is needed. They are learning to sing our hymns, and are beginning to show some activity in the way of cottage prayer-meetings.

During the year a substantial wooden church building has been erected at a cost of \$200, the Church members doing a part of the work. This building will seat two hundred people, and is well suited for the place. The people at this place are very poor, although better off than many of their Mohammedan neighbors. The time seems to be rapidly coming when some missionary should give a considerable time to the study of sociological problems in the island of Java.

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TJISAROEAE.—The work at Tjisaroea was begun just at the close of the last Conference year by the opening of a day school with fifteen children enrolled, and the gathering of half a dozen nominal Christians into a little Church organization. At Conference time Mr. and Mrs. Buchanan were transferred from Singapore to this place to begin what we hope will be some day a great Sundanese Church. It took until the first of May to get them settled at Tjisaroea, and even then they were obliged to devote a great deal of time for two months more to repairing the house in which they live. In August Mr. Buchanan was called to Batavia to look after my work during my absence of three months. They have, therefore, had but little time during the short Conference year to devote to the study of the Sundanese language, and to the cultivation of the people. In spite of these difficulties, however, much has been accomplished. Both Mr. and Mrs. Buchanan have gained a large acquaintance in the surrounding villages. They have cared for hundreds of cases of sickness, often as many as fifteen or twenty persons coming to them in a single day. These cases have been followed up in their homes, as far as possible, and the occasions used for teaching religious truths.

The day school has grown some in numbers, there being now twenty-two boys and girls in attendance. The children are taught Christian doctrines as well as reading. Already the gospel hymns are being sung by the children throughout the kampongs all around, and the people are being made to feel that Christianity is at work. A regular Church service is held every Sunday afternoon with an average attendance of twenty-five. Mrs. Buchanan conducts a Bible-class for the women and girls. Mr. Buchanan preaches in English every Sunday morning for the Europeans on the estate. There are now one full

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member, thirteen probationers, and thirty-nine inquirers.

During the year a whole village of Javanese, consisting of fourteen adults and eighteen children, definitely renounced Mohammedanism and were enrolled as inquirers. Two of these have already been baptized, and the others are learning as best they can the doctrines of Christianity. But communicating religious truth to them is a problem. They understand but very little of either Sundanese or Malay. They are Javanese colonists from Mid-Java who settled on this estate years ago. Our Malay preacher goes weekly to them and teaches a young man who speaks Malay. He in turn teaches the people in Javanese. Quarterly we send up our Javanese preacher from Batavia for a day or two. This is the best we can do at the present time. The language question at Tjisaroea is a serious one. Mr. Buchanan has made a heroic effort for the time he has had, but he works under difficulties. There are no English-Sundanese dictionaries or other books for beginners, so he must need learn through the medium of Malay and Dutch. Moreover, he is handicapped by the lack of Hymnals, Disciplines, and other books necessary to the development of the work.

We desire to record our sincere thanks to Mr. Paul Bik for supplying the Sundanese equivalents to the English words in the Triglot vocabulary. Also to Mr. Francis Keuchenius for his kindness in translating into Sundanese for us some twenty-five hymns and most of the Ritual of the Church. These will prove of very great assistance to us in our work. We also desire to record our appreciation of the kindness of Mr. Bruno Bik, the owner, and Mr. Edward Keuchenius, the manager of the estate, in providing a house rent free for our missionary and for our native preacher, and for their other manifold kindnesses.

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We earnestly pray that they may receive of God rich temporal and spiritual reward.

Prophecy without inspiration is always an uncertain matter, and yet my faith sees within a few years a large spiritual work among the Mohammedans of Tjisaroea.

Among the incidents of the year none is more pleasant to remember than the visit of Bishop and Mrs. Oldham, and the District Conference, over which the bishop presided. Here for the first time our workers were gathered together to take a look at the whole work. Eighteen workers assembled at the First District Conference in Netherlands, India, where three years ago we had not a single Church member. It was all new to them, but the significance of it grew upon them and produced a lasting impression. Men and women who had never before taken part in a public meeting read reports and gave testimonies of religious experience in a way that brought hope and encouragement to the hearts of the missionaries. Two of those who took part in this Conference have definitely given their lives to God's service. One is a Sundanese woman whom Mrs. Denyes had been teaching for some months. She is now in the woman's school at Malacca preparing herself for a teacher and Bible woman. The other is a young Javanese who has entered the training school to prepare for the ministry.

We rejoice in the victories already gained, but we look with burdened hearts upon the fields yet to be won. Satan is stronger and sin is bolder in this district than we have ever seen elsewhere. We need more helpers, we need suitable literature in the vernaculars. But the work is God's work, and He will, in His own good time, supply all our needs.

J. R. DENYES, *Presiding Elder.*

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WOMAN'S CONFERENCE.

BATAVIA AND BUITENZORG.

The year that has just passed has been largely spent in moving from place to place. The first two months after last Conference we continued to live at Buitenzorg. Here the work amongst the women was most encouraging, and I was very loath to leave it. From fifteen to thirty women were always in attendance at the meetings. During the last few months, however, the attendance has fallen off somewhat. One reason for this has been the fear of ghosts. Two Christians have died and the story has been started that their souls are wandering about begging for food which was not given them at their funeral. This has so frightened a number that they have stopped coming to Church. But we believe that in the course of time even this foolish alarm will prove to have been a blessing in that it will lead many to talk and think about the Christian religion.

The preacher's wife, Ah Sow, with her fine Christian spirit and her Deaconess Home training, is doing much to win and hold the women, but with her two tiny babies she can get out but little into the homes. Since I moved to Batavia I have spent one day in each month at Buitenzorg, leaving Batavia at 7 A. M. and returning at 6 P. M. In this way it has been possible to visit many of the women, and they have all seemed to enjoy the reading, singing, and prayer.

In May we moved to Batavia. The first few weeks we were busy getting settled, as our furniture was sent up with our new missionaries to our mountain station at Tjisaroea. In and near Batavia we have three Churches besides an outlying preaching place. It has been my aim to distribute my efforts among all these charges. However, it will be readily seen

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that even the women who have been already reached can not possibly be given the care and help that they need.

The Church at Tanah Abang is a man's Church. The women will not attend the services unless I or some other women from Pasar Senem Church attend. On the other hand, at Pasar Senen and Pondok Gede the women come in goodly numbers. They are eager to learn and are very faithful at the services.

I had scarcely begun to get acquainted with the people when I was summoned to Singapore in August on account of the illness of Mr. Denyes. We remained two months in Singapore and then spent a month at Tjisaroea.

Much that I had hoped to accomplish during the year has had to be laid aside for the home duties which could not be omitted. But I have kept up the teaching of the three women who are preparing for service until I was called to Singapore, when two of them returned to their homes and one went to the training school at Malacca.

I desire once more to urge the necessity of sending to this field a lady missionary who can be free from household cares and who can spend her time among the women of Java. The field is white already to the harvest.

MARY OWENS DENYES.

WORK AMONG THE MOHAMMEDANS.

We have been in Java nine months and in Tjisaroea eight.

Our health has been good but we have been much handicapped. The house we moved into was a lumber office, but with repairs and additions it has been made quite a nice dwelling-house. With untrained serv-

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ants, I have been compelled to do most of the cooking myself. We have had to do most of the marketing ourselves, and in this way a great opportunity has been afforded us to go among the people selling books and tracts, and also helping them in the medical line. Those who have been sick in their homes come to the roadside as we pass and call us to their homes. Many have come to the house for medicine. We have been able to help three hundred and eighteen different people with medicine during these eight months.

Small villages are scattered all over the estate, and the people have come from eighteen of these villages. Many times we have been able to go to the homes of those ill and thus gained access to the villages and met a host of people.

During Mr. Denyes' illness we lived in their home in Meester Cornelius. While there I visited among the different Churches and the villages where work had been started.

I have two classes, one for the women and one for the girls. Although I have just begun we have had very good prayer and testimony meetings.

I have been able to attend nearly all the English services held in the home of the owner of the estate. The native service is held in our own home. Mr. Buchanan speaks in Malay and the native preacher in Sundanese. After the service we sing for a half hour, which the young people enjoy much.

EMILY EARLY BUCHANAN.

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1908.

NETHERLANDS INDIES DISTRICT.

JAVA.

PASAR SENEN.—This Church has grown steadily during the year. There were fifteen baptisms, about half being from the ranks of Islam. One interesting case was that of a Malay woman who had become a hadji, that is, she had been to Mecca, and for eighteen years she had been a teacher of Mohammedanism. Some little time ago she met with one of the exhorters of this Church and was led to consider the claims of Christianity. In a short time she was converted, and she is now one of the most faithful in attendance upon the services of the Church.

During the year the government opened a number of schools in the Dutch language for Chinese and native boys. One of these schools is near the Pasar Senen Church. Most of our boys left our Malay school to enter this Dutch school; but after a few months we were able to secure new boys and the school is slowly gaining again.

Just at the close of the year the health of the Malay preacher failed to such an extent that it was necessary to send him to another place, so it was decided to open another station in a village some twenty miles from Batavia. This "kampong" is wholly Mohammedan, but the people are inclined to be friendly and willing to listen.

There are two out-stations connected with this Church. One is in a Mohammedan village, twenty-five miles from Batavia; the other is in the old town of Batavia, among the Baba or Java-born Chinese. Both of these stations are served by local preachers from Pasar Senen. At the first of these places eight



SOME CONVERTS.



A NATIVE SCHOOL.

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adults have been enrolled as probationers. At the other two have been baptized and several others are on trial.

TANAH ABANG, BATAVIA.—Shortly after Conference Diong Eng Seng and his wife came to us from Sarawak, Borneo, and were put in charge of the Tanah Abang Church. It was a hard place to work, for the full members of the Church had all been baptized before coming into our Church, and they were, with the exception of one, living far below the Christian standard. Of the seven full members reported last year, only one remains. The rest have all moved away and their names have been dropped from the roll. By quiet, persistent work Eng Seng has wrought a great change. There are now ten real Christians in full membership with thirteen hopeful probationers.

PONDOK GEDE.—This is the only real Malay Church in all Methodism. It is surrounded on all sides by Mohammedan villages, and these of unenviable reputation. It has maintained its Christian standing for thirty-five years, but it has not been an evangelizing force. Those who have drifted away to other places have about neutralized the natural increase from the birth of children of Christian parents. Lack of pastoral oversight and extreme poverty have led them into general indifference to things religious and into the habit of Sabbath labor. The long distance and the poor roads have made it difficult for us to give them the care they need. But of late there have been signs of growth in spiritual life. Three adult Mohammedans and nine children have been baptized.

BUITENZORG, CITY.—The most important feature of the work in Buitenzorg during the year was the coming of Rev. O. A. Carlson to take charge of the English school and the station. The English school

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has been in existence for two and a half years. The English lady who had been in charge left us at the end of the first year. The school was small and could not pay the salary of a European teacher, so a native was put in charge. In January of last year Mr. Tan Guan Huat, a wealthy Chinaman of Buitenzorg, offered us a subsidy sufficient to cover the extra expense, provided that we would get an American teacher for the school. Bishop Oldham at once transferred Mr. Carlson from Kuala Lumpor to Buitenzorg. The school is growing in numbers and the boys and girls are making good progress. Ten or twelve of them attend the Sunday school.

Last year an out-station was opened at Tjampea, ten miles from Buitenzorg, where the preacher holds a weekly service. For more than a year there were no visible results; but some three months ago there came a break, and twelve were enrolled as probationers. Most of these are bright young Chinese men.

This year another out-station was started at Tjibinoeng, a little village twelve miles from Buitenzorg. There have been no apparent results so far, but the people show a remarkable willingness to listen to the gospel.

A large part of the debt on the Buitenzorg building was paid off during the year by the generous gift of two thousand guilders from Dr. Goucher, of Baltimore.

TJISAROE, BUITENZORG.—In the early part of the year the preacher-teacher resigned, leaving both the church and the day school to be cared for by Mr. Buchanan. It was impossible to secure another suitable man for the school, but a Chinese lad was employed as an assistant, and so the school was kept going. Mr. and Mrs. Buchanan have made good progress in the Sundanese language. Four services are held each week, one in English for the Europeans on

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the estate, one in Malay, and two in Sundanese. During the year a small hymnal has been printed, and the ritual is now ready for the press.

J. R. DENYES, *District Superintendent.*

WOMAN'S CONFERENCE.

BATAVIA AND BUITENZORG.

It is with pleasure that we are able to report that there has been continuous and healthy growth in the work among the women in this field during the past year. At Buitenzorg there continues to be a good attendance of women at the services of the Church. The pastor's wife has a weekly class for the women. During the most of the year I have spent one day each month visiting from house to house in Buitenzorg. Out some twelve miles from Buitenzorg are two preaching stations. At these stations the women have shown a great willingness to listen to the gospel, but it has been impossible to go to them regularly.

At Batavia the opportunity for direct evangelistic work among the women is limited only by the time and strength of the missionary. From fifteen to twenty women are in attendance at every service at the Pasar Senen Church. There have been several interesting conversions among these people, one being that of a woman who has for eighteen years been a teacher of Mohammedanism.

For two years the Church at Tanah Abang was a serious problem. The preacher was a single man and the women could not be induced to enter the Church. Last March Diong Eng Seng was sent to this Church. He brought with him his wife, Dorcas, who had been educated in the school at Penang. She has won her way into the hearts of the women of Tanah Abang, and now there is a regular attendance

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of eight or ten women at the Church. Unfortunately the services are all in the Hokkien language, and these women, the wives of the Chinese members, are all Malays. They can not understand what is said, but they get together before and after the services and talk over religious matters. Two women have already been baptized. One of these is a woman living two miles from the church. She came for the first time to the services at the time of our District Conference in July. For three months she spent almost the whole time, day and night, in prayer for salvation. The strain became so great that it was feared that she would die. But the light dawned at last, and now she fairly lives for the speed of the good news. Several of her people are becoming interested and it looks as though her whole village would soon be reached.

Fifteen miles from Batavia is our Malay Christian village. I have been able to visit there but once during the year, for the roads are very bad. There are fifty-nine women on probation at this village. Only about half a dozen of these can read. There is very great need for some one to go among them and teach them. All around them are thousands of Moham-medan homes which could be reached, were some one able to do the work.

We have waited and prayed for a lady missionary who could give her whole time to teaching the women of Java. Miss Blackmore spent three weeks with us this year and her visit was greatly appreciated. Now comes the good news that already there is on the way a young lady whose heart and time is to be given to this work, and we are even now rejoicing over the lives that will be brightened and the souls that are to be saved by the power of the Holy Spirit working in and through her.

MARY OWENS DENYES.

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1909.

NETHERLANDS INDIES DISTRICT.

The year has been one of victory. Difficulties there have been, weak spots in the work due to ill-health, misfit helpers, and lack of funds, yet withal it has been a year of progress and victory.

There have been many changes in the personnel of the mission force. Of the six men and women who appeared on the roll at the opening of last Conference only two remain, Mrs. Denyes and myself.

Brother Carlson returned with us from Conference only to set his affairs in order, and then started for the homeland. We knew that his health was poor, but we little thought as we waved him farewell that it was the last time we should look upon the face of our comrade in service, our loving-hearted apostle with the enthusiasm of a boy and the courage of a man. But God called him in the midst of his homeward journey, and from the hospital in Colombo he went to his reward.

Brother and Sister Baughman came to take up the work at Buitenzorg, and earnestly and loyally have they done their part. Miss Ruth, supported by the young people of the Pittsburg Conference, came to us at Conference time to help in the woman's work at Batavia. She has given herself unsparingly to the study of the Malay and to visiting among the people, and has made a place for herself in the mission. Soon after Conference, Mr. Worthington left for a well-earned furlough, and during the latter part of the year Mr. Horley has had charge of the work in West Borneo. After several months of warning Mr. Buchanan's health finally gave way, and in September he was compelled to leave for America with his family.

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JAVA.—The striking features of the Buitenzorg work have been the addition of twenty-five to the Church membership, a large increase in the attendance upon the regular services, extensive repairs on the church building, rapid growth in the English school, the opening of Malay schools at Buitenzorg and Tjibinong, and the beginning of a boys' boarding school. There are sixty pupils in the English school and fifty-five in the Malay school.

The work at Tjisaroea was apparently just about to bear fruit in the gathering in of a number of Sundanese Mohammedans, when Mr. Buchanan was compelled to leave. Two were baptized, and it is hoped that others will soon follow. These two baptisms are significant in that they are the first break that we have had in the ranks of the Sundanese. At this station there are now four preaching places, two schools, and the nucleus of a Christian colony.

In the various Batavia Churches there has been a steady growth. The percentage of those received on probation who become full members is much greater, in fact only a small proportion now fail to reach full membership. In August a new church was opened at a village eighteen miles from Batavia, and already eight adult Mohammedans have been enrolled as probationers. Others, including some of the most influential men of the village, attend the services occasionally and are favorably disposed.

In June we opened a Hokkien-Foochow Church at Soerabaya, in East Java. There are now ten probationers and a good number of inquirers. There would have been several baptisms had I been able to visit the station again before Conference. Soerabaya is a city of twenty-five thousand inhabitants, and almost nothing is being done for its evangelization. A missionary should be placed there at the earliest possible day.

J. R. DENYES, *District Superintendent.*

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WOMAN'S CONFERENCE.

BATAVIA.

The close of the Conference year serves but to remind me of how little I have been able to accomplish during the months that have passed. Nervous exhaustion and typhoid fever have confined me largely to my home. I have done but very little of visiting among the women and have but seldom attended the services of the Churches.

The coming to Java of Mrs. Baughman and Miss Ruth has been a great blessing to the women. It has been no longer necessary for me to make monthly visits, as I did last year, to Buitenzorg; and Miss Ruth's diligence in visitation has not only kept those whom we might otherwise have lost, but has strengthened the Churches and brought others into the Kingdom. Now that I am strong enough again to move about, it will be possible for Miss Ruth and myself to visit the out-stations where one woman can not well go.

Though unable to visit among the people, I have been enabled to have some part in the work in that so many people have visited me. Day by day they have come singly or in groups with their joys and their troubles until I have been partially reconciled to staying at home.

Most of the year two women have been in our training home. One has left, as she was unable to learn to read, although she learned the way of life. The other, the hadji, is eager to learn and is making fair progress, considering her age. Part of her time is given to visiting.

Keng Neo, the Bible woman, has been a joy. She is diligent, effective, and spiritual. She does a great

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deal of general visiting among the Church people and outsiders, but her principal work is that of drilling the new converts on the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. It is our desire that our women should not only get a Christian experience, but also that they shall get something of an intellectual foundation.

We have seen some real conversions among our women this year. And they bravely, yet modestly, testify of a personal knowledge of the Saviour. Already large numbers of women attend the services of the various Churches, and the work is scarcely yet begun. "The best of all is, God is with us."

MARY OWENS DENYES.

With the close of this, my first year in the Malaysia Mission, it is with not a little reluctance that I undertake to submit in any manner an account of my part in the work of this vast harvest field which lies before us. However, I am glad that during these ten months and a half of my life in Java I have had the joy of talking with many in their native tongue of "this great salvation." Until very recently, owing to my lack of a ready use of the language, my time has largely been given to helping and teaching the women of our own Christian circles, and it is interesting to see their eagerness to learn, and their perseverance to the completion of their lesson, whether it be studying to read or memorizing the Lord's Prayer and the Ten Commandments.

The Lord has helped me to find the same to some non-Christian homes, from which have resulted the entering into a new life of several souls. During two or three successive visits to a certain kampong in search of a woman deeply interested in Christianity, but who had been absent from her home for several

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weeks, an old lady whose house I always passed was accustomed to watch and give me the latest news of the other. One day, as usual, I found her on her tiny front veranda, and after standing outside for a few moments, talking of the one I sought, she asked me to come in. Availing myself of the opportunity, I was in a short time able to open up the all-important subject with her. I found that she had lived twenty-three years with a Dutchman who was not her husband, and tried to tell her of her wrong and of One who could and would save her. She listened with apparent interest, and begged me to come soon again. The next week I went again, and Oh, how very eagerly did she question again and again if salvation were really for her. At first she argued that she was too old, then she feared she did not know enough, and then perhaps she was too sinful. But as at every doubt I was able to reassure her—that salvation was for the sinful, the unlearned, and all ages—her face lit up with hope and courage, and she said, so longingly, “Oh, help me to find the Savior, and to get a clean, a satisfied heart.”

From that time she never missed a service at the Church, and in a couple more weeks we succeeded in getting the man to Church, when his heart was so moved by the Holy Spirit that he repented, gave his heart to God, and consented to marry at once. The dear woman's face is bright with her new found joy, for she very early rejoiced in a personal Savior, and together they are living a new life before God and the world. The night of their simple marriage at the church, they brought with them another Dutchman who that same hour, with these, the missionaries, and a few others, kneeling about him, wept his way to Calvary.

There are many such homes still to be reached,

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and God is preparing the way through the hearts of the women in many, if not all cases, as in this. The women of Java are ready for the gospel; may this coming year, through the power of the Holy Ghost, be one of abundant fruitage, and deepening of those who have already realized an experience of salvation—of a heart renewed wherein dwells their Savior.

E. NAOMI RUTH.

APPOINTMENTS FOR 1910.

NETHERLANDS INDIES DISTRICT.

J. R. DENYES, *Superintendent*,
(P. O., Batavia, Java).

Batavia. English School.....	C. M. Worthington
Kebantanan.....	Supplied by Balok Arpasad
Pasar Senen	To be supplied
Pondok Gede	To be supplied
Tanah Abang	Supplied by Sia Oan Seng
Tjilangkap	To be supplied
Tjiater	To be supplied
Buitenzorg. English School.....	B. J. Baughman
Malay School	Supplied by Ezekiel
Chinese School	Supplied by Li Teng Ho
Tjampea	To be supplied
Tjibinong	To be supplied
Tjisaroea	C. S. Buchanan
Sundanese	Supplied by Lewi
Soerabaya	Supplied by Diong Eng Seng
Batavia	Mrs. Denyes, Miss Ruth
Buitenzorg	Mrs. Baughman
Tjisaroea	Mrs. Buchanan
On leave	Mrs. Buchanan



THE VILLAGE SCHOOL AT KAMPONG SAWA.

From left: Sapthre,

Nathanael,

Mrs. J. R. Denyes.

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APPENDIX B.

SOME LETTERS FROM OUR MISSIONARIES.

BUITENZORG, JAVA, Jan. 10, 1906.

DEAR FELLOW LEAGUERS:

In my first letter to you I said, "This is your time of trial. Waiting for the beginning of the ingathering of souls will try your patience, as it will mine." In one city in Java a Dutch missionary worked for six years and at the end of that time was transferred to another place without having seen a single Chinese or native convert. Another missionary came and worked for sixteen years and still not one had been baptized. Had I been called upon to endure such a trial I fear that my faith would have failed. But fortunately no such test has been required. Our work has been blessed beyond what we might have reasonably expected.

The Church of which I wrote you before as a hope of the near future has become a reality. On the 5th of November, 1905, we organized the First Methodist Church of Java at Buitenzorg. Mrs. Denyes was received by letter and four Chinese men and two Chinese women were taken in on probation. Since then five more men have been received. These are heads of families, and, while the women and children have not yet joined the Church, they are learning and probably will soon come in.

I often wish that you might see us as we meet for our regular services. We have rented a good building in the midst of the Chinese quarter of the city, and there we hold services Monday, Wednesday, Friday, and Sunday nights. At 7.15 Mrs. Denyes and I reach the church. There is always a double line of people on the veranda waiting for us. We shake hands with

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each of them, inquire as to their health and their families, and then all gather in the church. The average attendance is about twenty men and ten women. If you could look in some evening, you might see some things that would not accord with your ideas of propriety. A man strolls in with his hat on and a lighted cigar in his mouth. He sits down, takes off his shoes, and draws one foot up under him. We say nothing, but soon some neighbor gives him a friendly nudge and down goes his foot. He sees that no one else has a hat on or a cigar, and before long both hat and cigar have disappeared. But it's almost amusing to see him when it comes time for prayer. When I say "*Baik kita minta do 'a,*" every man, woman, and child kneels. The stranger looks about in a dazed sort of a way, and then he goes on his knees upon the stone floor, outwardly as reverent as though he had been born a Christian. After prayer and song we separate the men and women. I take the men to another room, while Mrs. Denyes keeps the women. The women are mostly learning to read Malay, so Mrs. Denyes gives them twenty minutes on the rudiments of the language and fifteen minutes of Bible story. I am taking the men through the Catechism. I usually give them ten minutes in which to ask questions, and this gives me an opportunity to get an insight into their mode of thinking. The people that are attending the meetings are all skilled mechanics or shopkeepers. All of them have a reading knowledge of one language, and many of them of two or three. We return to the main room for a final song and prayer service. On Sundays the service is more formal. These regular day-by-day meetings, with the close personal element that enters into them, will surely bring an early harvest.

A very important advance step has been taken in the beginning of a Bible woman's training school. Mrs. Denyes has fitted up a little room in a shed on

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the mission compound and has one woman giving her whole time to study. This is a small beginning, but it is a beginning, and from this school we hope in time to turn out qualified helpers for our work.

Since my last report there has been an entirely new departure. Nearly two months ago a Chinaman hunted me up and wanted me to go with him to see some people who wanted to be baptized. I went with him to a little village near Batavia and found there eleven Chinese who had been gathered together by a Malay man and taught for nearly a year. The Malay had formerly been a teacher in a mission school at the other end of the island, but had moved to this village some time before. We opened a school for Malay and Chinese boys and girls, but as he became acquainted with the parents he began to teach them Christianity. At the end of the year he had prepared eleven of them for baptism and he wanted me to baptize them. I examined them and found them pretty well prepared. They could repeat the Lord's Prayer, the Ten Commandments, the Apostles' Creed, and part of the Catechism. I baptized them, and then they wanted me to take over the Church and unite it with the Methodist Church. So I organized them into a Church on the Methodist lines, appointing Balok Arpasad, the Malay, an exhorter in charge. We have now at that village, Karet, fourteen full members and ten probationers. There is also a school of fourteen boys and girls. One fine young man goes with me next month to Singapore to enter the Jean Hamilton Bible Training School to prepare for the ministry.

Christmas is passed. It has been a busy time for us. There was a Christmas tree at Karet, but the rains had made the roads impassable, so we could not attend. At the English Church, Batavia, and the Chinese Church, Buitenzorg, we had religious services but no tree, as we had only three or four children in

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each Church. It was a bit lonely for us, for there are no English people in Buitenzorg, and we have been accustomed to being with so many missionaries in Singapore.

Missionaries always want something. We are no exceptions. We are hoping that the Epworth League will send us a Christmas box for our people next year. But it should be sent by the first of July to make sure that it will reach here on time. We also want very much a good supply of Scripture picture cards and Leaf Clusters.

Let me urge once more that the Leaguers do not forget that this work is their work, and that we are depending on them to share with us in that burden of intercessory prayer that will bring the showers of spiritual blessing upon the Church in Java.

Sincerely, your substitute,

J. R. DENYES.

1-73 Salemba.

BATAVIA, JAVA, May 4, 1908.

DEAR FRIENDS:

If it were as great a pleasure to write about one's work as it is to do it, you would doubtless hear more frequently from the field. It is hard to realize that in the homeland there are people who are saying, "Poor fellow, he has to live in that far-away land." The missionary who lives in Java needs the prayers of Christians that he may be wise and strong and spiritual, but he does not need their pity. It is a privilege that any one might covet to be engaged in a work that is growing steadily and solidly and with a prospect of continued development. Such has been the work in Netherlands India from the beginning. There have been a few halting here and there, but these have but served to emphasize the fact that as a whole was steadily moving forward. I am firmly con-

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vinced that the continuous victory here has been due in no small measure to the prevailing prayers offered up by the young people of the Pittsburg Conference.

Since our last report there have been several advance steps taken. One of these has been the opening of a new preaching station in Batavia itself. This place is called Jembátang Búsok, or the "Bad Bridge," from the fact that years ago the bridge was used as a place for hanging criminals. The work here is among the Malays and the Java-born Chinese. We are meeting with a good spirit among the people, and already two Chinese have been baptized. Eight more are being prepared for baptism, and there are a good number of regular listeners.

Some twenty miles from Batavia on the line of the railroad we have opened another station at Tjiáter. One of our Javanese local preachers goes out there every Saturday afternoon and stays over night. He holds a short instruction and conversation meeting on Saturday night and a regular preaching service on Sunday morning. Thirty years ago there was a flourishing church at this place among the Malays. The missionary died and the place was not cared for. The people gradually became indifferent and in the course of years backslid. When the government required them to register according to religious belief, the younger generation mostly registered as Mohammedans in order to avoid persecution. When we went there we found only one old man and his wife who had kept up a semblance of Christianity, though none of the former Christians ever really went back to Mohammedanism. We put up a little bamboo church costing twenty American dollars, and began services. We have won back about ten of the people, and others seem about ready to come in. As soon as we can get the money we will open a school for the children, and then we will probably get most of the older people and

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many of the younger families into sympathy with the Church.

We were also fortunate in the early part of March to get again a regular preacher for our Tanah Abang Chinese Church. Diong Ing Seng was sent to us from Sarawak, Borneo. The church here was not in a good condition, but Ing Seng seems to be getting the hearts of the people. They are putting a new platform and altar in the church and have done some repairing. The people are being brought to see the need of better lives, and several are making distinct progress in spiritual life.

Probably the most important move that has been made during the last few months was the adding of Rev. Otto A. Carlson to the working force of Java. In January a wealthy Chinaman of Buitenzorg offered to pay a subsidy to the mission, provided we would get an American teacher for our Buitenzorg school in place of the Japanese who was then teaching. He signed a legal contract obligating himself and his heirs for five years to pay the difference between the amount received from school fees at a fixed rate and the full amount of a missionary's salary, thus making the school entirely independent of mission support.

No restrictions are placed upon religious teachings, and we may receive all the really poor children we can care for at his expense. The bishop at once transferred Mr. Carlson from the Malay Peninsula to Buitenzorg. Mr. Carlson will also be the missionary in charge of the native churches at Buitenzorg and Tjampea. We have now on the district two married and two single men.

Opportunities for work are now coming to us faster than we can find the funds to care for them. I have baptized about twenty since the first of the year, about half of them coming direct from Mohammedanism. In two places Mohammedans have asked for a teacher

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to be sent to them. In other places the people would be glad to have us open Christian schools and would listen to the gospel. Chinese and Malays who have become Christians, but have moved away to other places, are continually sending to us asking that churches be opened in their villages. There is a rich harvest waiting for the reapers. Pray ye therefore the Lord of the harvest that He will send forth laborers into the harvest.

Yours in His service,

J. R. DENYES.

“SINGAPORE, STRAITS SETTLEMENTS, Jan. 21, 1909.
TO PITTSBURG CONFERENCE LEAGUERS:

Though thousands of miles of land and water now separate us, and though my present surroundings are new, strange, and fascinating, yet my thoughts are often of the bright faces full of enthusiasm, into which I looked at the Epworth League rallies about nine weeks ago; and I would send you a few lines of greeting from this beautiful city of Singapore. The blessings of God, temporal and spiritual, have been rich and bountiful throughout the voyage; and my “soul doth magnify the Lord.” On the morning of Thanksgiving Day I left my home for New York, whence we sailed November 28th. The party consisted of Bishop and Mrs. Oldham, their niece, who went only as far as England, a young lady coming to Malaysia as a teacher, and myself.

We who had not seen England before put to good use the twelve days spent there, appreciating greatly the privilege of visiting the many places of interest and renown. We were very glad, however, when the eighteenth day of December appeared, and we once more turned our faces towards the land which our hearts most longed to enter. Southward we sailed, until in a few days the sunny skies of Gibraltar were

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above us. During the voyage from London to Singapore we touched port at Gibraltar, Marseilles, Port Said, Aden, Colombo, and Penang, and all along the skies and each sight of land became more beautiful. As we moved through channels between and among richly green peninsulas and islets in the Singapore harbor, the scene was most charming, and my thoughts and emotions became conflicting as I reveled in the beauties of nature, and reflected, "Can heathen darkness abide where the hand of God has so manifestly wrought?" As we drew closer to the city, however, where I caught sight of native people, with a dull aching in my heart I realized that it was true; and at once the prayer was intensified that the effort of the Pittsburg Conference Epworth Leagues to spread the gospel light to those whose hearts and lives are in darkness and total ignorance of their Creator, might soon, very soon, abound in fruitfulness.

Having been left at Colombo by Bishop and Mrs. Oldham, and at Penang by Miss Sutherland, I was the sole member of our party to reach Singapore at the appointed time. Miss Olson, one of our Singapore missionaries, met me at the wharf, and we were soon in a comfortable carriage driving over beautiful roads toward the government grounds, in which the Methodist missionaries have their homes. I was brought to the Deaconess Home, which is located upon a hill overlooking the sea and surrounded by a luxuriant growth of trees, shrubs, and flowers.

The first evening I spent in the city I attended a service in a neat little church, where I was surprised and greatly pleased with the appearance, singing, and prayers of the Chinese and Malay congregation. Surely this is ample and gratifying reward to those who spend their means and their strength to lift up the teeming humanity of the Orient. The coming two or three weeks will be spent in Singapore, but when

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you read this letter I shall doubtless be in Java. And so, dear young people, remembering that you have "tightened the ropes and driven further the stakes" on behalf of Java, I would again say to every individual Epworth Leaguer, that this will not be sufficient unless you "keep at it" by intercession at the throne of grace. Keep in close touch with our Leader, and keep Java before Him by your own personal requests.

Your sister in His most blessed service,
E. NAOMI RUTH.

BATAVIA, JAVA, July 15, 1909.

DEAR PITTSBURG CONFERENCE EPWORTH LEAGUERS:

With a heart full of praise to our dear Savior who grants us the high privilege of being workers together with Him, and whose grace is more than sufficient for His trusting children in whatever land or conditions, I greet you from this lovely island of the Southern and Eastern Hemisphere, among the people for whom we are jointly laboring. The rains are continuing into the so-called dry season, and the world of nature is bright, fresh, and beautiful. The birds down here seem to sing the same songs as those of American woods in the springtime and summer; at least the theme is the same set to different music. Vegetation is rich and luxuriant; and with the graceful, brilliantly green palms, together with other large, beautiful native trees, beneath a radiant sky, the scene is charming indeed. Nature is a faithful witness to her Creator, but human woes, moral and spiritual darkness are evident on every hand.

On a Sabbath morning about half-past eight I start out to walk to the little church at Passer Senen, for the air is fresh and pleasant, and I am soon roused from my sweet meditations to see how real are the people and their needs in a non-Christian land. As I

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walk along the street I find myself in a moving, ceaseless strain of vehicles and people. Most numerous are the men, women, and boys carrying heavy burdens upon their head or shoulders; some with baskets of fruit and vegetables for sale, others with loads of wood and grass. Frequently I am met by a group of men walking two abreast, about six or eight feet behind each other, with bamboo poles extended on their shoulders, laden with chairs, tables, and heavier articles of furniture. They are carrying the household goods of some Dutch family who find it more convenient to move on Sunday than on any other day of the week. Here and there along the sides of the street are men with trinkets or cooked food for sale, surrounded by noisy, chattering groups of men, women, and children who thoughtlessly spend their last "duit" and go to their neighbor or master to borrow sufficient for self-support until the next pay day. Now I am met by a Malay man or woman who wears the conspicuous head attire indicative that he is a hadji—that he has made a pilgrimage to Mecca. Here comes a Hindu priest, with proud step, arrayed in a long white garment flowing loosely from the neck to the ankles. Here and there is a blind man, or lame, clad in a few rags, led by a small child, seeking his sustenance by begging. A little farther and a slowly moving procession of men and women appear all in white, those in front bearing upon their shoulders an oddly shaped box covered over with a red and gold cloth. It is a Chinese funeral; the dead burying their dead—and how my heart sickens at the thought! How dreadful, how sad it is, that men and women—people for whose souls Christ made atonement—are so blind to and ignorant of the truth that they have themselves made gods and creeds to suit their own distorted, dark ideas of worship!

Not least in number in this living picture of hu-

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manity are those natives of the island who have turned from the claims of Islam, acknowledging themselves Christians, whom the Dutch have educated and given positions in the Church, but whose faces plainly show that the blessed light of salvation has never found its way to their hearts. God had designs in planting the Methodist Church in Java, and undoubtedly this was one: to show to natives and Europeans alike that the salvation of the Lord Jesus Christ is to be divinely wrought in the heart of, and enjoyed by, every one who will open his heart to Him, no matter what the color of his skin, or under what sky he was born. As I reach the end of my half hour's walk and enter the humble, outwardly uninviting room in which the service is held, the people who greet me are proof of this blessed fact. Not one of them is rich in this world's goods, but the happy smile on their faces tells that they have found the mine of eternal treasures. There is Manasseh, an educated Javanese, who had formerly tried in succession several religions—Islam, Confucianism, Catholicism, and perhaps others, but now he says with a beaming countenance, "Now I know that Jesus Christ will cleanse our hearts from sin, and we may be His children. Very great!" Then there is Amena, an ex-hadji, who for twenty years was a teacher of Mohammedanism, but who was afterward touched and won by the Gospel story, and whom now we have in training for a Bible woman. Her heart seems bubbling over with love and praise to Him whose matchless love found her, and she never loses an opportunity to bear testimony to what she experiences and enjoys in her heart, and to the saving power of Jesus Christ.

Yes, dear young people, with fruit such as these precious souls, we know we shall never regret anything we may have done, or any offering made of ourselves, our time, our means, or the tears we have shed

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on our knees before the Father, that these people may be brought to a knowledge of Jesus and be lifted from their darkness into His marvelous light!

And how supremely sweet will be His smiling favor and blessing in our own souls, and to hear Him acknowledge before the Father, "They have done what they could!"

In bonds of love-service to our King.

E. NAOMI RUTH.

BATAVIA, JAVA, February 22, 1910.

MY DEAR MISS BROOKS:

I am afraid you are thinking me a very indifferent, inappreciative individual, and of course I can not blame you, after delaying so long writing to you to acknowledge and thank you for the personal remembrances in the Christmas box. It was sweet indeed to be remembered by the different ones at the Christmas season, and I do want to assure you that I thoroughly enjoy and appreciate the gifts you sent—both lovely and useful. The little book, especially, not only gives me pleasure, but others are being profited by it, as it is quite new to the Europeans here, and I am loaning it out to some, expecting it to help them.

The little sewing-kit is also—to use an American expression which to me here has almost become unfamiliar—just as "dear" as can be, and I am very glad to have it. Thank you for both.

It scarcely seems possible, as I look back over the past, that I have already entered on my second year in Java. I thank my Father for the blessings and joy He has given me in His service thus far, and for the bright outlook of the future. There is such real gladness in realizing myself with the privilege of bringing the news of salvation to these people, and meeting with them, seeing and knowing them, in their homes. There is, of course, the feeling that we are all bound

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to have at times, no matter where we labor, that the few I am able to touch, as compared to the multitudes about me, can not be counting for very much; and then, too, are the disappointments and anxieties over the different ones whom I hope to see "strong in the faith." But, after all, *a soul* does count for so much; and the dear sheep, though wandering, are *His*, and He bears them on His heart. While it is sadly true that some before getting a real heart vision of Jesus will be drawn away into sin again, yet there are the many over whom to rejoice because of the tenacity with which they hold to and follow the new way; whose faces are lit up with an inner spiritual joy (how precious this is to see!) and whose feet are planted. And there are always those to be found, who after being told the story, exclaim with great eagerness, "How I love to hear it! When will you come again to read to me from that book." (The book, of course, is the Gospels.) I seldom ever in my daily calling have an audience of but one woman, for the neighbor women, seeing me enter a house, gather there one by one until I am surrounded by a group of eager listeners. Then with picture illustrations I give them some lesson story, or stories, from the life of Jesus and the apostles; that is, if they are Mohammedans; if they happen to be Chinese, the lesson must be directed more along the line of God as the Father, the Creator, while the Mohammedans need to know Him as the Son of man, the Redeemer. Not long ago a Mohammedan woman said to me, "Oh, that is just what I am looking for, just what my heart longs for!" Of course it is what all their hearts crave, though not all realize it as yet. But the Spirit is manifestly moving on their hearts, and I feel confident that there is in the near future a great movement not only towards, but *into* Christianity on the part of these Mohammed-

APPENDIX.

ans of Java. It is already on the way. Praise His Name!

Pray that there be a greater readiness within them to receive the message, and that I be filled with the wisdom and power from above in dealing with these people, leading them to the Savior. I feel keenly my need of careful judgment and wisdom, and can depend only on Him for it. It is all for His dear sake.

If there be anything of interest in this for the dear Leaguers, give it as my message to them, with my greetings.

I hope soon to write them more at length.

Ever your sister, lovingly,

E. NAOMI RUTH.

APPENDIX C.

IMPORTANT DATES.

October 25, 1904, Denyes farewell meeting, Pittsburg, Pennsylvania.

October 28, 1904, Denyes family sailed for Java.

March 14, 1905, Dr. West and Mr. Denyes make preliminary trip to Java.

April 2, 1905, First Methodist Episcopal baptism in Java.

July 17, 1905, Denyes family arrive in Java.

November 5, 1905, First Methodist Episcopal Church organized in Java.

February 5, 1907, C. S. Buchanan appointed to Mohammedan work in Java.

November 20, 1908, Farewell meeting for Miss Ruth in Pittsburg.

November 28, 1908, Miss Ruth sailed for Java.

April 19, 1909, Otto A. Carlson died; first Java missionary to pass to his reward.

APPENDIX.

APPENDIX D.

LIST OF REFERENCE BOOKS.

- Java, the Garden of the East. By E. R. Scidmore.
The Century Company. \$1.50.
- Java, the Pearl of the East. By S. J. Higginson.
Houghton, Mifflin & Co. 75c.
- The Mastery of the Pacific (chap. 12). By A. R.
Colquhoun. William Heinemann, London. \$4.
- The Dutch in Java. By Clive Day. The Macmillan
Company.
- History of Java. By Sir Stamford Raffles. 2 Vols.
- Java; Facts and Fancies. By Augusta de Wit.
- Island Life. By Alfred Russel Wallace. The Mac-
millan Company.
- Adventures of Two Youths in a Journey to Siam and
Java. By Thos. W. Knox. Harper Brothers.
- Stories of the Island World. By Wordhoff.
- Malaysia, Nature's Wonderland. By Bishop Oldham.
Eaton & Mains. 35c.
- Islam and Christianity in the Far East. By Wherry
(chap. 3). Fleming H. Revell Company. \$1.25.
- The Mohammedan World of To-day. Edited by Bar-
ton, Zwemer, and Wherry (chap. 14). Fleming
H. Revell Company. \$1.50.
- Our Moslem Sisters. Edited by Van Sommer and
Zwemer (chap. 23). Fleming H. Revell Com-
pany. \$1.25.

3384CF

PA

04-01-08 32180

2990CF

PA

02-19-08 32180

432

MC

331

EHF Group

NCC

JAPAN STATISTICS FOR THE YEAR 1913.

	Foreign Mission Workers.				Japanese Evn. Workers.				Church Membership.				Church Items.				S. Schools & Y.P.C.C.				Church Finance.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																	
NAMES OF MISSION OR CHURCH.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																					
1	American Baptist Foreign Mission Society	1872	20	1	20	67	298,000	32	29	9,3078	3,078	328	...	141	23	3	20	26	103,000	106	12,892	...	386	9,104	40,000	

* No returns—last year's figures.

a. Including 3,645 Koreans.

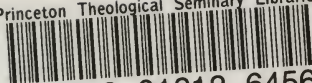
b. Including 42 Korean churches.

c. This is Kumiai only. A.B. Mission has buildings but no record of the number.

f. 1 Kindergarten, 2 teachers.

4. 1 Bible School, 3 teachers

Princeton Theological Seminary Libraries



1 1012 01212 6456

STATISTICS FOR KOREA.

	American Presbyterian North		American Presbyterian South		Canadian Presbyterian		Australian Presbyterian		Methodist Episcopal (North)		Methodist Episcopal South		Salvation Army		Oriental Missionary Society		English Church		Seventh Day Adventist		British Evangelistic Mission		Korean Religious Tract Society		Unattached		
	Men	Single Women	Men	Single Women	Men	Single Women	Men	Single Women	Men	Single Women	Men	Single Women	Men	Single Women	Men	Single Women	Men	Single Women	Men	Single Women	Single Women			Men	Single Women		
MISSIONARIES:—																											
Evangelistic	25	12	17	10	6	3	11	7	12	14	12	8	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Educational	10	5	6	5	1	1	0	3	6	10	3	13	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Medical	11	4	5	4	2	1	2	1	5	6	3	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Unclassified	1	—	1	—	—	—	0	—	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Total	57	21	29	19	9	5	13	11	24	20	19	22	12	4	3	1	16	16	7	2	3	—	1	—	1	—	
Wives	50	—	24	—	8	—	8	—	25	—	18	—	7	—	1	—	2	—	6	—	—	—	—	—	—	—	
CHURCH STATISTICS:—																											
Korean Preachers	272	—	62	—	54	—	15	—	134	—	42	—	27	—	—	6	—	—	—	—	—	—	—	—	—	—	
Bible Colporteurs	69	—	14	—	46	—	8	—	62	—	29	—	13	—	—	—	—	—	—	—	—	—	—	—	—	—	
Bible Women	85	—	13	—	20	—	10	—	85	—	26	—	5	—	6	—	—	—	—	—	—	—	—	—	—	—	
Other Employed Workers	—	—	—	—	57	—	12	—	7	—	—	—	6	—	—	—	—	—	—	—	—	—	—	—	—	—	
Total Korean Workers	426	—	89	—	177	—	45	—	288	—	97	—	51	—	12	—	—	—	—	—	—	—	—	—	—	—	
Churches, or Groups	1,203	—	301	—	234	—	162	—	555	—	275	—	58	—	4	—	—	—	—	—	—	—	—	—	—	—	
Church Buildings	1,688	—	289	—	185	—	139	—	456	—	199	—	38	—	4	—	—	—	—	—	—	—	—	—	—	—	
Communicants	42,913	—	7,291	—	2,776	—	2,109	—	10,822	—	6,292	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Catechumens	18,444	—	2,552	—	2,066	—	1,603	—	9,548	—	1,173	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Total Adherents	92,612	—	13,464	—	8,557	—	7,132	—	40,548	—	8,174	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
EDUCATIONAL STATISTICS:—																											
Boarding and High Schools-Boys	6	—	4	—	2	—	2	—	6	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Enrollment	850	—	271	—	89	—	122	—	480	—	129	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Boarding and High Schools-Girls	4	—	4	—	—	—	3	—	2	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Enrollment	267	—	752	—	—	—	184	—	169	—	143	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Primary Schools	402	—	51	—	41	—	40	—	171	—	46	—	10	—	—	—	—	—	—	—	—	—	—	—	—	—	
Enrollment-Boys	8,012	—	803	—	300	—	114	—	2,908	—	836	—	221	—	—	—	—	—	—	—	—	—	—	—	—	—	
Enrollment-Girls	1,769	—	101	—	900	—	39	—	2,280	—	684	—	27	—	—	—	—	—	—	—	—	—	—	—	—	—	
Theological Schools	1*	—	1*	—	1*	—	1*	—	1†	—	1†	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Enrollment	162	—	23	—	16	—	3	—	88	—	20	—	12	—	—	—	—	—	—	—	—	—	—	—	—	—	
Bible Schools for Women	7	—	—	—	1	—	1	—	—	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Enrollment	502	—	—	—	50	—	—	—	—	—	120	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Other Schools	—	—	—	—	1	—	—	—	1	—	—	—	—	—	1	—	—	—	—	—	—	—	—	—	—	—	
Enrollment	—	—	—	—	—	—	20	—	25	—	—	—	—	—	26	—	—	—	—	—	—	—	—	—	—	—	
MEDICAL STATISTICS:—																											
Hospitals	8	—	4	—	1	—	1	—	4‡	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Beds, or Equivalent	193	—	—	—	20	—	20	—	—	—	75	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
In-patients	2,351	—	—	—	110	—	—	—	—	—	394	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Dispensaries	9	—	4	—	2	—	1	—	4	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Dispensary Patients	62,489	—	44,985†	—	8,050	—	4,260	—	41,187‡	—	12,260	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Total Expenses	35,150	—	—	—	6,408	—	—	—	—	—	14,009	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Total Receipts	32,521	—	—	—	1,843	—	420	—	—	—	15,000	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
NATIVE CONTRIBUTIONS:—																											
Congregational Expenses	56,094	—	5,822	—	3,771	—	1,225	—	15,687	—	3,989	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Building and Repairing Churches	44,043	—	1,319	—	7,180	—	1,157	—	9,122	—	2,397	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Missions	10,400	—	2,381	—	3,977	—	897	—	788	—	26	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Education	33,831	—	4,913	—	4,972	—	2,927	—	19,440	—	2,291	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Other Objects	6,675	—	—	—	—	—	—	—	6,373	—	4,741	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Total	158,655	—	14,436	—	19,900	—	6,206	—	51,410	—	13,444	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	

NOTES:—All money figures are given in Japanese Yen.
 * The four Presbyterian bodies unite in a Theological Seminary. † The Methodist bodies unite in a Theological Seminary. ‡ These figures represent total treatments in hospitals and dispensaries.
 § Hospitals and Dispensaries under the Women's Board not here reported. || These are registered schools; unregistered schools not reported.
 In some instances the above statistics are estimated. Blanks appear where no reports were available, and where estimates could not be made.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Missionaries-Men	4	Active Baptized Members	175	Expressing Intention to Begin Christian Life	278	Bible Classes per Week	19
Wives	3	Associate Members	465	Men on Employed Staff	60	Number Attending Bible Classes	447

